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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
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FOR THE YEAR 1939



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CONTENTS.

PART I—Administrative.

	PAGE
Staff, Tours, Exploration ...	1
Conservation, Epigraphy ...	2
Numismatics, Manuscripts, Museum, Library, Publications, Finances	3

PART II—Conservation of Ancient Monuments. Mysore District.

SERINGAPATAM TALUK.

Toppūr—	
Kailāsēśvara Temple ...	4
Kṛishṇa Temple, Lakshminārāyaṇa Temple	
Darga of Sayyad Salar Masud Sahib ...	5
Melkote ...	5-6

NANJANGUD TALUK.

Nanjangūd—	
Śṛikaṇṭhēśvara Temple ...	6-7
Mahādvāra, Parapet figures, Inner parapet of brick, Pavement of front yard,	
Images in the Prākāra ...	6
General Repairs ...	7

NAGAMANGALA TALUK.

Nāgamaṅgala—	
Saumya Kēśava Temple, Narasimha Temple	8
Bellūr—	
Mādhavarāya-Svāmi Temple ...	8
Mūle-Singēśvara Temple ...	9
Kambadahalli—	
Pañchakūṭa Basti ...	9-10
Śāntinātha Basti ...	9
General Repairs, The Jain Pillar ...	10

KRISHNARAJPET TALUK.

Kṛishṇarājpet—	
Mallēśvara Temple ...	10
Sindhaghatta—	
Lakshminārāyaṇa Temple ...	10
Saṅgamēśvara Temple ...	11

Santebāchalli—				
The Mahalingēśvara Temple, Jaina Temple Site	...	...	...	11
The Nārāyaṇa Temple	...	...	...	12
Aghalaya —				
Mallēśvara Temple	...	...	...	12
Hosaholalu—				
Lakshmīnārāyaṇa Temple	...	...	...	12
Kikkēri—				
Brahmēśvara Temple	...	...	...	12

Kolar District.

KOLAR TALUK.

Mokbara, Khabarstan, Kōlārammā Temple, Sōmeśvara Temple	13
---	-----	-----	-----	----

CHIKBALLAPUR TALUK.

Rangasthala—				
Raṅganātha Temple	...	...	...	14

Tumkur District.

TURUVEKERE TALUK

Nāgalāpura—				
Chennakēśava Temple, Kēdārēśvara Temple	...	...	...	14
Taṇḍaga—				
Chennakēśava Temple	...	...	...	15
Hulikal—				
Mallēśvara Temple	...	...	...	15

TIPTUR TALUK.

Nonavinakere—				
Byāṭarāya Temple	...	...	...	15

Hassan District.

HASSAN TALUK.

Grāma—				
Chennakēśava Temple	...	...	...	15
Narasimha Temple, Dharmēśvara Temple	...	...	...	16

CHENNARAYAPATNA TALUK.

Chennarāyapaṭṇa—				
Chennakēśava Temple	...	...	...	16

Śravaṇabelagola—

Vindhyagiri—

Brahmadēva Temple	...	...	...	16
Compound Wall, Odegal Basti, Channappa Basti, Tyāgada Brabmadēva Pillar, Siddharagunḍu, Akhaṇḍabāgilu, Inner gateway, Gōmaṭa's Dvārapālas	...	...	...	17
Gōmaṭēśvara Image	...	...	...	17-18

Classification of Ancient Monuments.

Sub-division of Classification, Initial Repairs to monuments of class II, Inspection of Monuments	...	...	...	19
Grant for Repairs and up-keep	...	...	...	20

Repairs and Maintenance of Monuments.**Mysore District.**

Mysore Sub-division, Nanjangud Sub-division	20
---	-----	-----	-----	----

Mandya District.

French-Rocks Sub-division	21
---------------------------	-----	-----	-----	----

Hassan District.

Hassan District	21
-----------------	-----	-----	-----	----

Kadur District.

Tarikere Sub-division, Chikmagalur Sub-division	21
---	-----	-----	-----	----

Shimoga District.

Monuments	22
-----------	-----	-----	-----	----

Chitaldrug District.

Challakere Sub-division, Davangere Sub-division	22
---	-----	-----	-----	----

Bangalore District.

Dodballapur Sub-division, Clospet Sub-division	23
--	-----	-----	-----	----

Kolar District.

Chikballapur Sub-division	23
---------------------------	-----	-----	-----	----

Tumkur District.

Tumkur Sub-division	23
Madhugiri Sub-division	...	...	...	24

PART III—Study of Ancient Monuments and Sites.
Mysore District.

	PAGE
Tonnūr—	
Situation ...	25
Kailāśēśvara Temple—	
Situation, General Description, Inscriptions	25
Lakshmīnārāyaṇasvāmi Temple—	
History ...	25
Main Image, Vestibule and Navaraṅga, Outer walls, Later Structures	26
Lakshmi Shrine, Garuḍagamba	27
Darga of Sayyad Salar Masud Sahib—	
Situation, General Description	27
Narasimha Temple—	
Situation and History	27
General Description, Main Image, Stucco Rāmānuja	28
The Tank	28
Krishṇa Temple—	
History, Oldest Structure, Main Image	29
Later Additions to the Temple, Utsava Vigrahas	30
Nāgamaṅgala—	
Palace Site ...	30
Narasimha Temple—	
History, General Description, Images	31
Bhuvanēśvara Temple—	
History, General Description	31
Images, Liṅga and Utsava-mūrti, Later Structures, Pillar	32
Beḷlūr—	
Mādhavarāya Temple—	
History ...	32
Outer View of original Temple, Porch, Navaraṅga, South Cell, North Cell, Main Cell, Mādhava	33
Gangā-Viśvēśvara Temple—	
Hoysala Images	34
Gaurēśvara Temple—	
History, General Description	34
Mūle-Siṅgēśvara Temple—	
General Description	34
Vīṃalanātha Basti, Vīrabhadra Temple, Kallēśvara Temple, Veṅkaṭēśa Temple, Karugallu	35
Chunchangiri	36-37
Aghalaya—	
Lakshmīnārāyaṇa Temple	37
Mallēśvara Temple—	
General Description	37
Outer wall, Sculptures	38
Porch, Navaraṅga, The cells	39

	PAGE
Malagūr—	
Mallēśvara Temple—	
General Description	40
Harihara Temple—	
History, General Description	40
The Virabhadra Temple, Kallēśvara Temple	41
Santebāchallī—	
Mahaliṅgēśvara Temple—	
General Description, Outer View	41
Navaraṅga	42
Āñjanēya Temple, Nārāyaṇa Temple, Virabhadra Temple	43
Kambadahallī—	
Situation	44
Pañchakūṭa Basti—	
History, Ādinātha Basti, External Features	44
Inner View	45
Twin Temples, Gateway	46
Śāntinātha Basti—	
Outer View	47
Navaraṅga Doorway, Śāntinātha, Navaraṅga	48
Eastern Basti, Navaraṅga Ceiling	49
Pillar	49
Biṇḍiganavale—	
The Nagarēśvara Temple, Kēśava Temple	50
Tumkur District.	
Nāgalāpura—	
Hoysala Agrahāra	51
Chennakēśva Temple—	
Outer View, Wall Images	51
Navaraṅga, Vestibule, Garbhagṛiha	53
Kēdārēśvara Temple—	
General Description	53
Outer walls, Wall Images	54
Navaraṅga	55
Vestibule, Garbhagṛiha	56
Turuvekere	56
Noṇavinakere—	
An Ancient Place	56
Noṇabēśvara Temple—	
General Description	56
Gaṅgēśvara Temple—	
General Description	57
Old Images—	
Saptamātrikā group	57

	PAGE
Śānteśvara Temple—	
General Description	58
Kōḍi-Kallēśvara Temple—	
A Chōḷa Temple	58
Chōlēśvara Temple	58
Gōpilasvāmi Temple—	
History and General Description	58
The Cells. Navaraṅga, Metallic Images	59
Byāṭarāya Temple	59
Taṇḍaga—	
Chennakēśava Temple—	
Outer View. Poreh	60
Navaraṅga, Vestibule, Garbhagṛiha	61
Mallēśvara Temple—	
Mallēśvara <i>vs</i> Nōṇabēśvara, Images	61
Gavi-Siddhēśvara Cave	62
Hulikal—	
Kempamma Temple	62
Saṅgamēśvara or Hamsēśvara Temple—	
History	62
Images	63
Mallēśvara Temple	63
Vighnasante—	
Lakṣmī-Narasimha Temple—	
Situation, History, General Description, Outer View	64
Poreh. Navaraṅga, Ceilings	65
Images, The South Cell, North Cell, Main Cell	66
The Bālalingēśvara Temple—	
General View	66
Tower, Inner View	67
Bhairava Temple—	
General Description, Images	67
Banaśankarī Temple—	
Image	68

Hassan District

Agrahāra Belguh—	
Kēśavēśvara (Beṭṭēśvara) Temple—	
General Description	68
Outer View, Poreh, Navaraṅga	69
Vestibule, Main Garbhagṛiha. Kēśava, East Doorway of Navaraṅga, Later extension	70
Sōmēśvara Temple—	
General Description	71
Amṛitēśvara Temple	71

	PAGE
Nuggihalli—	
Lakshmī-Narasimha Temple ...	71
Jayagoṇḍēśvara Temple on Jōgināthaguḍḍa—	
General Description ...	71
History, Navaraṅga, Liṅga, Virabhadra, Bhakta Images ...	72
Dinḍagūr—	
Ancient Agrahāra Town ...	72
Kēśava Temple—	
General Description, Outer View, Porch, Navaraṅga ...	73
Vestibule and Garbhagrīha ...	74
Mallēśvara Temple—	
General Description, Images ...	74
Basavēśvara Temple ...	74
Ānekere—	
The Kēśava Temple—	
General Description, Mahādvarā, Verandah, outer view of temple. Porch ...	75
Navaraṅga, Vestibule, Garbhagrīha ...	76
Virabhadra Temple ...	76
Twin Temples—	
General Description ...	77
Sambhuliṅgēśvara Temple—	
General Description, Navaraṅga ...	77
Chennaiyapaṭṇa—	
The Place ...	78
Chennakēśava Temple—	
General Description and History, Outer View, Navaranga ...	78
Main Image ...	79
Chandraśēkhara Temple—	
General Description ...	79
Kalyāṇi—	
Images ...	79
Sītēśvara Temple—	
History, Śiva's Pāda, Volagere Amma ...	80
Gulde-Rāmēśvara Temple—	
General Description, Navaraṅga ...	80
Vestibule and Garbhagrīha, Mukhamanṭapa, Double-headed Basava ...	81
Hirisāve—	
Kēśava Temple ...	81
Grīma—	
Chennakēśava Temple, Dharmēśvara Temple ...	81
Sāntinātha Basti—	
History ...	82

	PAGE
Virabhadra Temple—	
General Description and History, Navaraṅga, Images ...	82
Śravana-Belāgola ...	82
CHITALDRUG DISTRICT.	
Māikonda—	
Kēśava Temple, Obala-Narasimha Temple ...	83
Buḷḷāpūr—	
Temples ...	84
Ittige—	
Kari-Amma Temple ...	84
Koḍaganūr—	
Antiquity of the Place ...	84
The Kallēśvara Temple, Viṣṇu Temple, Hanumantēśvara Temple, Durgā Temple	85
Malkandēvaru Temple ...	86
Vaḍērahaḷḷi—	
Kallēśvara Temple ...	86
Śankaranhaḷḷi—	
Raṅganāthasvāmi Temple ...	86
Nalkunda—	
Iśvara Temple ...	87
Aṇāberu ...	87
Kabbūr—	
Kallēśvara Temple, Avimuktēśvara Temple ...	88
Bāḍa—	
Kōḍi-Basavaṇṇa Temple—	
Ancient Agrahāra, The Temple, Images ...	88
Maḷalakere—	
Kallēśvara Temple—	
General Description, Sculptures ...	89
Kandagallu—	
Kallēśvara Temple ...	89
Śāgali— ...	90
Mallikārjuna Temple—	
General Description, Images ...	90
Lōkikere—	
The Village ...	90
Kōḍi Kallēśvara Temple—	
General Description, Sculptures, Inscriptions ...	91
Iśvara Temple—	
General Description ...	91
Nārāyaṇa Temple, Other Temples in the Village ...	92

	PAGE
Matti—	
Timmanna-Nāika's Maṇṭapa 	93
Hadaḍi—	
Antiquity of the Place. Head of an image, Itṭige-kallu Raṅganātha, Vestiges of Chālukya Temple 	93
Hampauūr—	
Raṅganāthasvāmi Temple—	
Situation, General Description 	94
Honnūr—	
Hanumān Temple, Iśvara Temple 	94
Ānagōḍi—	
Siddhēśvara Temple—	
General Description, Images, Main Cell, North Cell, East Cell, South Porch, Porch Pillars, Other Shrines 	95
Tank 	96
Kogganūr—	
Iśvara Temple 	96
Hāluvaṇa 	96

PART IV.—Numismatics.

WESTERN GANGA COINS.

Type A—Elephant to right. Type B—Gold Varaha ...	97
Type C—Gold Haṇa, Type D—Quarter Haṇa ...	99
Type E—Elephant and Goad ...	100

PART V.—Manuscripts.

VELAPURI KESAVA MAHATMYA

The Manuscript, Importance ...	101
Contents. The god, Viṣṇuvardhana, Temple, Town and Tank ...	102
Vyāsatirtha ...	103

PART VI.—Inscriptions.

Chitaldrug District.

CHITALDRUG TALUK.

Lithic records at Chitaldrug ...	104-107
Lithic record at Gōpālapura ...	107

HOLALKERE TALUK.

Lithic record at Horakeredēvarapura ...	107-108
---	---------

				PAGE
Lithic record(s) at Nandanahosūr	...	...	...	109-110
Do Mugalikaṭṭe	...	...	...	110
Do Kondāpura	...	...	...	110
Do Emmeganūr	...	...	...	111
Do Nāgaragaṭṭa	...	...	...	111-112
Do Dummi	...	...	...	112-115
CHALLAKERE TALUK.				
Lithic record(s) at Challaḷakere	...	...	...	115
Do Hire Madhure	...	...	...	116-125
Do Gaṇḍagere	...	...	...	125
DAYANAGERE TALUK.				
Lithic record at Siraganahalli	...	...	...	126
Do Lōkikere	...	...	...	126-128
Do Śāgali	...	...	...	128
Do Kabbūr	...	...	...	128
Do Anagōḍ	...	...	...	129
Copper Plates of the Chālukya King Vikramāditya found at Honnūr in Anagōḍ Hobli	...	...	...	129-137
HARIHAR SUB-TALUK.				
Lithic record at Hāluvaṇa	...	...	...	137-138
Do Haraḷalli	...	...	...	138
Hassan District.				
BELUR TALUK.				
Lithic record(s) at Bēlūr	...	...	...	139
Do Muttagadahāl	...	...	...	140-141
Do Airavalli	...	...	...	141-143
Do Kōgōḍu	...	...	...	143-145
Do Tumbadēvanahalli	...	...	...	145-152
MANJARABAD TALUK.				
Lithic record at Bekkanahalli	...	...	...	152-154
CHENNARAYAPATNA TALUK.				
Lithic record at Dindagūr	...	...	...	154-155
Do Nuggihalli	...	...	...	155-156
Mysore District.				
MYSORE TALUK.				
A Sannad belonging to the Ahōbala Matt at Mysore	...	...	...	156-171
Lithic record(s) at Hemmanahalli	...	...	...	171-176
Do Kallūru Nūḡṇahalli	...	...	...	176-177
Do Kumārabīḍu	...	...	...	177

T.-NARASIPUR TALUK.

			PAGE
Lithic record(s) at T.-Narasipur	...	...	178
Do Algoḍ	...	...	178-179
Do Kurubūr	...	...	179-181
Do Karuhaṭṭi	...	...	182
Do Hosapura	...	...	182
Do Toṭṭavāḍi	...	...	183-186

NAGAMANGALA TALUK.

Inscriptions at Bellūr	...	...	186-191
Lithic record(s) at Biṇḍiganavale	...	...	191-193
Do Kambadahallī	..	...	193-194

KRISHNARAJANAGAR TALUK.

Lithic record at Hanasōge	194
---------------------------	-----	-----	-----

CHAMARAJANAGAR TALUK.

Lithic record at Kudēru	195
-------------------------	-----	-----	-----

Tumkur District.

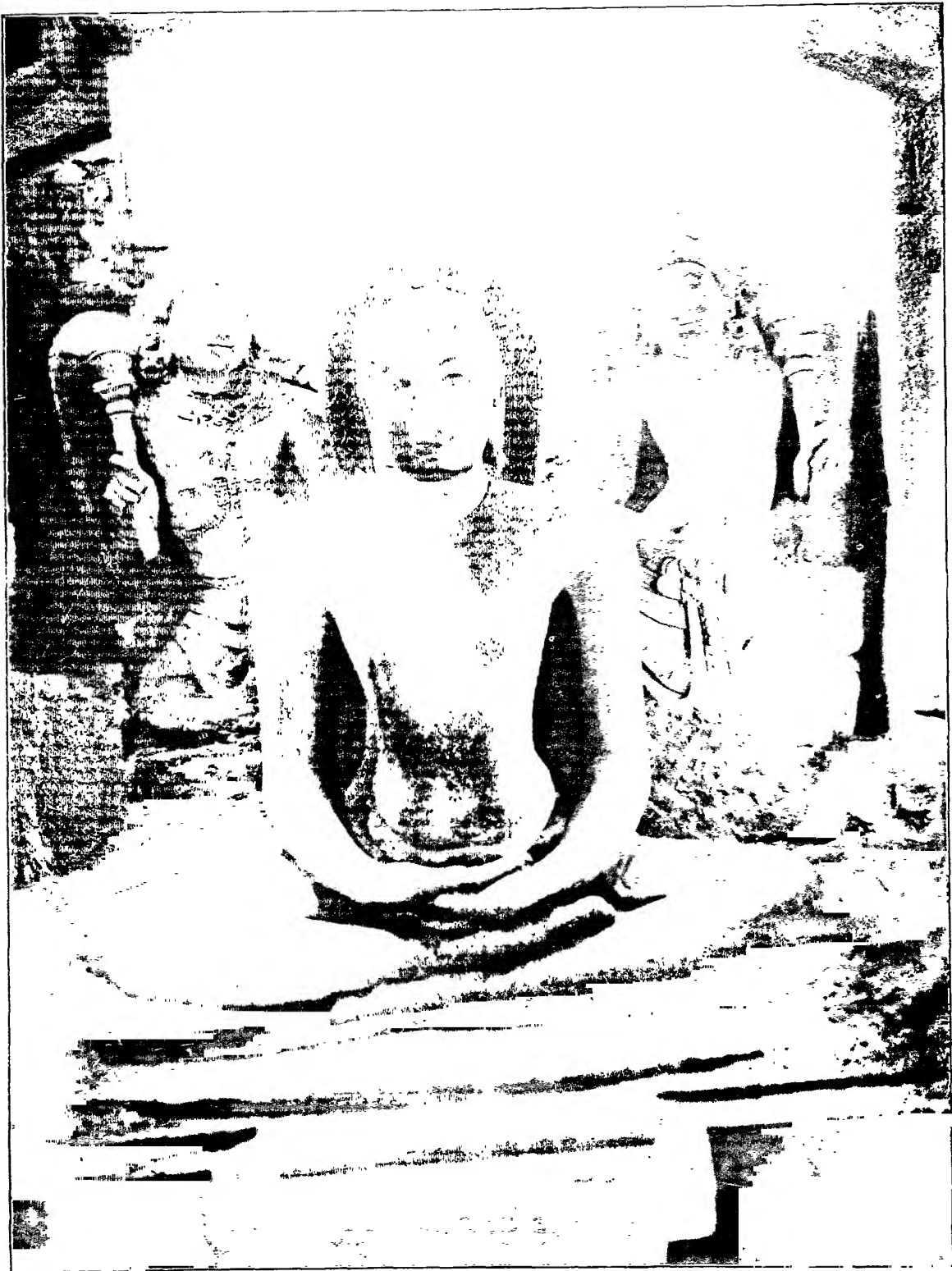
TUMKUR TALUK.

An incomplete Ganga Copper Plate	...	...	196-202
List of Inscriptions published in the Report, arranged according to dynasties and dates	...	...	203-211
Appendix A—List of photographs taken during the year 1938-39	...	...	212-214
Do B—List of Drawings prepared during the year 1938-39	...	...	214
Do C—List of Books acquired for the Library during the year 1938-39	...	...	215-217
Do D—Statement of Expenditure	...	...	217
Index	...	...	219

ILLUSTRATIONS.

PLATE			PAGE
I	Neminatha, Santinatha Basti, Kambadahalli		<i>Frontispiece</i>
II.	(1) Darga of Sayyid Salar Masud Sahib, Tonnur	...	26
	(2) Krishna Temple, Tonnur		
	(3) Madhavaraya Temple, Bellur—Ground Plan		
III.	(1) Narasimha Temple, Tonnur—Ground Plan	... ..	28
	(2) Utsava Vighrahas—Front—Krishna Temple, Tonnur		
	(3) Do —Back — do		
IV.	(1) Narasimha, Narasimha Temple, Tonnur	... ..	32
	(2) Karugallu, Bellur		
	(3) Madhavaraya Temple, Bellur		
V.	(1) Mallesvara Temple, Aghalaya—Ground Plan	... ..	36
	(2) Do do —View		
	(3) Do do —Navaranga Hall		
VI.	(1) Mahalingesvara Temple, Santebachalli—Ground Plan	... ..	38
	(2) Do do —Vestibule Ceiling		
VII.	Panchakuta Basti, Kambadahalli—Ground Plan	... ..	40
VIII.	(1) Do do —General view	... ..	42
	(2) Do do —Padmavati		
	(3) Adinatha Basti, do —Yakshi		
IX.	(1) Do do —East Tower	... ..	44
	(2) Do do —South Tower		
	(3) Do do —West Tower		
	(4) Twin Bastis, do —West Tower		
X.	(1) Elephant frieze, Santinatha Basti, Kambadahalli	... ..	46
	(2) Elephant and Lions Do do		
	(3) Two riderless horses and elephant and horses, Santinatha Basti, Kambadahalli.		
XI.	Navaranga Ceiling, Santinatha Basti, Kambadahalli	... ..	48
XII.	(1) Dvarapala figure, Santinatha Basti, Kambadahalli	... ..	50
	(2) Do (another) Do do		
	(3) Pillar, Panchakuta Basti		
	(4) Arjuna, Kedareshvara Temple, Nagalapura		
XIII.	Chennakesava Temple, Nagalapura—Ground Plan	... ..	52
XIV.	(1) Do do —General view	... ..	54
	(2) Do do —Hayagriva		
	(3) Do do —Yoganarayana		
XV.	(1) Do do —Dhanvantari	... ..	56
	(2) Do do —Vitthala		
	(3) Do do —Pillar in navaranga		
	(4) Kedareshvara Temple, do —Varuna		
XVI.	(1) Kedareshvara Temple, Nagalapura—General view	... ..	58
	(2) Byataraya Temple, Nonavinakere, Koneri Iyengar		

PLATE		PAGE
XVII.	(1) Gopalasvami Temple, Nonavinakere. Metallic images (front) ...	60
	(2) Do do do (back)	
XVIII.	(1) Nonabesvara Temple, Nonavinakere—Inner view ...	62
	(2) Channakesava Temple, Tandaga—General view	
	(3) Mule-ankaresvara Temple, Turuvekere—General view	
	(4) Lakshminarasimha Temple, Vighnasante—General view	
XIX.	Do do —Ground Plan ...	64
XX.	(1) Gopalasvami Temple, Nonavinakere—Venugopala ...	66
	(2) Lakshminarasimha Temple, Vighnasante—Mahishasuramardini	
	(3) Do do —Venugopala	
XXI.	(2) Lakshminarasimha Temple, Vighnasante—Kesava ...	68
	(2) Bettasvara Temple, Agraharabelguli -- Do	
XXII.	(1) Lakshminarasimha Temple, Nuggihalli—Ceiling ...	70
	(2) Do do do	
XXIII.	Kesava Temple, Anekere—Ground Plan ...	74
XXIV.	(1) Kesava Temple, Dindagur—Kesava ...	78
	(2) Do Anekere—do	
	(3) Gadde-Ramesvara Temple, Chennarayapatna—Double-headed Basava	
	(4) Bhandari Basti, Sravana-Belgola—Navaranga Doorway	
XXV.	(1) Kesava Temple, Anekere—General view ...	80
	(2) Mallesvara Temple, Dindagur—General view	
	(3) Tyagada-Brahmadeva Pillar, Sravana-Belgola—Chamundaraya Group	
	(4) Ceiling in front of Gomatesvara, Sravana-Belgola	
XXVI.	(1) Gomatesvara, Sravana-Belgola ...	82
	(2) Do do	
XXVII.	(1) Western Ganga coins ...	100
	(2) Viragals, Hirimadhure	
XXVIII.	Honnur Plates of the Chalukya King Vikramaditya I ...	130
XXIX.	Tumbadevanahalli Stone Inscription of the Kadamba Chief Yereyanga ...	146



NEMINATHA, SANTINATHA BASTI. KAMBADAHALLI (p. 48).

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR 1938-39.

PART I—ADMINISTRATIVE.

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be Director of Archæology in addition to his professorial duties at the University.

Staff.

Mr. R. Rama Rao, B.A., Assistant to the Director of Archæology, went on privilege leave for one month from 24th November to 23rd December 1938, and Mr. L. Narasimhachar, M.A., was in charge of the Assistant's current duties. Mr. M. C. Tirumalachar, Photographer and Engraver, retired from service with effect from the forenoon of 2nd June 1939, after serving the department with ability and devotion for a period of twenty-three years.

The Director toured in the taluks of Seringapatam, Nañjangūd, Nāgamaṅgala,

Tours.

Turuvekere, Tiptūr, Hāssan, Chennarāyapaṭṇa, Kṛishṇarājapeṭ, Hoḷe-Narsipūr, Sakleśpūr, Kōlār and Chikka-ballāpur for the purpose of collecting inscriptions and information about architecture and also for inspecting the monuments for conservation purposes. The Assistant to the Director toured in parts of Chitaldrug, Hāssan and Mysore Districts for collecting and copying inscriptions. The Pandits toured in parts of the Dāvanagere taluk for collecting and copying inscriptions.

Among the ancient sites and monuments studied were those at Toṇṇūr,

Exploration.

Nañjangūd, Nāgamaṅgala, Beḷlūr, Vighnasante, Agrahāra Beḷguli, Diṇḍagūr, Chennarāyapaṭṇa, Aghalaya, Ānekere, Grāma, Śravaṇabelagoḷa, Jinanāthapura, Santebāchaḷḷi, Kambadahāḷḷi, Biṇḍiganavale, Hirisāve, Kṛishṇarājapeṭ, Sindhaghaṭṭa, Hoḷe-Narsipūr, Sakleśpūr, Tumbadēvanahāḷḷi, Mañjarābād, Kōlār and Raṅgasthāḷa. These monuments belong to several periods ranging from the Gaṅga to the Vijayanagar times. The Noḷamba monuments at Noḷavinakere and the Jain temples at Kambadahāḷḷi call for special remark as they are very ancient and architecturally interesting. The Pañchakūṭabasti at Kambadahāḷḷi is particularly important, since it reminds us of features met with in the temples at Narasamaṅgala, Nandi, Mahābalipuram and elsewhere. The bulbose dome of one of the towers anticipates that of the 'Taj by at least seven centuries. The tour in the Dāvanagere taluk has

revealed a different, though minor, type of architectural buildings in Mysore, which are of the late Chālukya period and yet different from the usual Chālukyan style. Most of them are peculiar to this area which, in ancient times, was ruled by a line of Nolamba Pallavas, sometimes independently, and at other times, subject to the overlordship of the Gaṅgas, Chōlas or Chālukyas. These notes now appear in part III of this Report.

With the co-operation of the Department of Public Works and the Bēlūr and Halebīḍ Temples' Renovation Committee, the renovation work was continued at the temples in Bēlūr and Halebīḍ.

Conservation. Estimates for repairs to the temples at Toṇṇūr, Hoḷe-Narsipūr, Mallēśvara, Raṅgasthala, Chitaldrug, Nuggihalli, Heragu, Bhadrāvati and other places were scrutinised and countersigned. In the case of several monuments like those at Ālagoḍu, Gaṅgavāra, Ānavatti, etc., suggestions were made in regard to their conservation. In connection with the tour notes of the Dewan in respect of the Mysore, Hāssan and Kōlār districts during November 1938, periodical reports were submitted on the progress of conservation work. Consolidated copies of the Director's conservation notes on the monuments inspected during the official year were sent to Government, the Muzrai Commissioner in Mysore, and the Chief Engineer in Mysore, while portions of the notes pertaining to the several districts were also sent to the respective Deputy Commissioners for information and necessary action. The notes are now printed in Part II of this Report.

The total number of inscriptions collected and copied during the year is more than a hundred. These are of varied interest. The majority of the inscriptions have been, as usual, edited by Mr. R. Rama Rao, Assistant to the Director, under the Director's guidance and with the help of the Pandits. Among the copper plate records, an important find is a grant issued by the Western Chālukya king Vikramāditya I in the year 670 A. D. Of the stone inscriptions several are important. A Hoysala inscription was discovered in the Śrīkaṇṭhēśvara temple at Nañjangūḍ. It is, however, yet to be read since it has to be removed from behind a dvārapāla image. A large Hoysala-Ballāla inscription, in duplicate, discovered on the slabs of the two sluices of the tank at Chennarāyapaṭṇa, is interesting. It gives the information that the place was at that time called Koḷatūr and that the tank was built by queen Śāntale or Sātavve, wife of Daṇḍanāyaka Māchiah, who named it Śāntisamudra after herself. On the western walls of the navaraṅga of the Narasimha temple at Grāma were discovered two long inscriptions, one of which is composed in literary Sanskrit and the other in Kannaḍa. They are being studied. The inscriptions refer to a certain Achalaparakāśa-svāmi who is said therein to have been a great sage and scholar. Another lithic record at Tumbadēvanahalli, Saklēśpur taluk, refers to a minor branch of the later Kadamba

dynasty which appears to have ruled parts of the Malnād independently for some time. Some other inscriptions discovered previously in the neighbourhood, as for instance, the inscription at Hāle-Bēlūr, mention the glory of the monuments which this Kadamba dynasty built. It is unfortunate that the complete building definitely assignable to the dynasty has yet been met with, though a few small structures belonging to the period have been noticed at Maḷali.

A note on the Gaṅga coins in the possession of the department was prepared and is published in this Annual Report.

Numismatics.

An interesting paper manuscript discovered at Bēlūr and studied during the year is entitled 'Vēlāpuri Kēśava Māhātmya.' Though it appears to be not very important from the historical point of view, there are still certain facts which are interesting.

Manuscripts.

For instance, it mentions king Viṣṇuvardhana of the Hoysaḷa dynasty in association with a certain monk called Akhaṇḍa-yati.

It is happy to record that Prince Jayachamaraja Wadiyar, B.A., who is greatly interested in Archæology, was pleased to visit the office on the 24th and 25th of January 1939. On this occasion he not only acquainted himself in detail with the activities

Museum.

of the department, but also examined the antiquities exhibited in the Museum. About twenty coins and some antiquities from Hālebīḍ were acquired for the Museum during the year.

Over eighty new books have been added to the Library. (*Vide* Appendices.)

Library.

The Annual Report of the Department for 1937 was published and that for 1938 was sent to the press. Guide Books for Hālebīḍ

Publications.

and Talkāḍ and a revised edition of the Guide to Seringapatam were also published. The proofs of the Mysore Supplement to the Epigraphia Carnatica were corrected and sent to the press.

The receipts and expenditure of the department under budget heads amounted to Rs. 15,587-9-3 and Rs. 15,587-9-3 respectively. (*Vide* Appendices.) A sum of Rs. 360-7-0 was realised by the sale of the departmental publications and photographs during the year.

Finances.

The success of the department's work was rendered possible by the sincere co-operation of the office staff.

PART II—CONSERVATION OF MONUMENTS.

MYSORE DISTRICT.

SERINGAPATAM TALUK.

Tonnur.

KAILĀSĒŚVARA TEMPLE—(III CLASS ANCIENT MONUMENT).

The temple is not architecturally of much importance. But it is a very old one dating from the middle of the 12th century. The tower is badly damaged and needs to be completely removed. Some portions of the outer walls on the south and north have also come down. But the stones, some of which bear inscriptions also, are all in the compound. It should be possible to restore them to their places and strengthen the building which is intact inside, without disturbing its ancient character. The inscriptions make it a building of considerable interest to the Archæological Department which cannot therefore permit the dismantling of any part of the building and the reconstruction of the whole or any part elsewhere. The villagers are willing to subscribe a sum of Rs. 250 for the repairs of the temple. An estimate may be prepared for restoring the fallen portions of the outer wall to the proper places, for covering the damaged brick roof once again with concrete, for the removal of the vimāna and for similar sundry repairs. This may be possible with about a thousand rupees. The temple is a necessity for the Śiva worshippers of the place. There is a Pārvatī temple on the right, the image of which is said to have been removed long ago by unknown persons to an unknown place.

KṚISHṆA TEMPLE—(III CLASS).

The fallen outer prākāra wall and other portions require to be rebuilt. This should be done as far as possible making use of the old large heavy slabs so as to keep up the character of the old wall. Where this is not possible, size stones may be used. The roof requires complete reconstruction. The heavy parapets on the prākāra walls may be removed.

LAKSHMĪ-NĀRĀYAṆA TEMPLE—(III CLASS).

The outer walls of the main shrine of Lakshmī-Nārāyaṇa are getting to be out of plumb. They need to be examined immediately. If their condition is bad, buttress walls or granite buttresses may be given, care being taken not to cover up any sculpture or inscription. The removal of the brick tower may be considered if such a course is necessary for saving the stone structure.

The prākāra walls both in the outer prākāra and outside the temple have come down in many places exposing the brick filling. If it is possible, the old stone slabs may be restored to their places and the walls rebuilt and cement-pointed particularly on the top where water-proofing is necessary. Otherwise size-stone construction may be adopted.

The whole building is very leaky, the roof being badly damaged. It has to be re-made with cement concrete.

The flooring needs levelling, patching up and pointing with cement in various places.

The Garuḍa-gamba which is out of plumb needs to be examined.

A host of bats inhabit the temple and are hunted by cobras at night. The inner parts of the temple may be made bat-proof by the use of wire netting.

The temple, though not very artistic or ornate, is a historical and ancient one. It is an ancient monument which deserves to be kept in repair as a sample of the Draviḍian-Hoysaḷa type of architecture. Many of the ugly earthen and brick structures and images may be removed. The kitchen, particularly, needs much attention.

DARGA OF SAYYAD SALAR MASUD SAHIB—(III CLASS).

Some of the pillars, especially on the south-east, sank some time ago, since the terrace was damaged. This has now been rectified and further sinking has stopped. But a similar danger has arisen on the west where the wall supporting the terrace is out of plumb. It has to be removed and reconstructed, for, in the safety of the terrace lies the safety of the Darga. The two corner pillars on the west of the terrace have disappeared. They can easily be restored. The steps leading to the terrace may be reset and cement-pointed. The maṇṭapas near the Darga may also be restored to better form for the use of pilgrims.

Melkote.

The Kalyāṇi gate on either side has a wall, about $4\frac{1}{2}$ feet high, of size stones. The order in the Dewan's tour notes is that this should be removed and a railing introduced. Large meshed expanded metal railing with paint may be put in. The maṇṭapa may be paved with slabs.

The plant just above the eaves on the west face of the maṇṭapa may be removed.

The cornice is intact and the beams are strong. Replastering may give the required fitness. Removal may not be necessary. The entrance maṇṭapa also may be plastered and touched up.

The vāhanas cannot be placed on the platform since the latter is a passage leading to the Garuḍa shrine. The vāhanas are usually kept inside the temple and this is the safest and most satisfactory arrangement. The flooring slabs may be

reset and cement-pointed. The concrete platform flooring may be repaired. The side añkaṇas may be protected by expanded metal railings and the central opening may be provided with a folding or collapsable gate of full width. The Garuḍa shrine may be cement-pointed and an outlet provided for the abhishēka water. The leaky roof may be repaired.

NANJANGUD TALUK.

Nanjangud.

ŚRĪKAṆṬHĒŚVARA TEMPLE—(I CLASS).

Many of the figures, particularly those guarding the doors of the various storeys of the gōpura, are damaged, some of them being headless and armless. They have to be repaired in stucco work.

Mahadvara.

A large number of the parapet figures are damaged, particularly in the hands which hold specific symbols. They have to be repaired carefully in accordance with the Āgamas and the Archæological Department will be glad to give such help as it can. The sculptures inside the mahādvāra and elsewhere have been white-washed so that the carvings have been covered over. The white-wash has to be removed. In the inscription the date is not completely carved. It may be carved. The Archæological Department will be glad to supply the information. The steps leading to the tower of the gōpura are intact and require but little improvement, but the damaged flooring may be repaired and the pest of bats may be stopped by the insertion of small meshed expanded metal frames to the inner doors coloured black. Many of the battened wooden doors have been broken and could be repaired without much cost.

Parapet figures.

The plaster has in many places peeled off, particularly in the south-east corner. Replastering is needed with the names inscribed.

Inner parapet of brick.

The pavement of the front yard is very uneven. The stones are all there except at the eastern end. The pavement may be reset and cement-pointed. The concrete parts of the flooring may be removed and substituted by stone slabs.

Pavement of front yard.

The fine sculptures in the prākāra are thickly coated with age old wax which makes them look ugly. The wax should be carefully removed and arrangements made to keep the images dust-free in the same condition as Vikramarāya's Basava is kept.

Images in the Prakara.

A few cells which have doorways may either be repaired or removed. The flooring of the prākāra is generally in good condition.

General repairs.

It only needs washing. The flooring near the images may, when possible, be sloped down to drain off the water. The drains have to be cleaned and repaired so as to allow the water to flow out. Some of the clothes put upon the bhaktavigrahas of Kṛishṇarāja III are in rags and may be replaced. The question of providing windows or ventilators piercing the roof with reinforced glass shutters permitting the ingress of light and air, may be considered.

It is necessary to keep the sōmasūtra and the drain connected with it perfectly clean so as to avoid the existing offensive stink. Rain water pouring from the roof of the main shrine may be led to the drain by pipes instead of being allowed to pour down and wet the whole area. The filling on the top of the main shrine may be removed. The roof and many of the slits in the walls, ceiling and flooring need cement pointing. The bent railings inside the navaraṅgas may be straightened and supported with a larger number of bars.

The inscription stone behind Jaya may be removed and mounted on the wall by the side of Vijaya to make it visible. The question of removing the present yāgaśāla and opening out the space may be considered; this institution may be housed in the north-east corner of the front prākāra, the accommodation being found in the present ugrāṇa or store. The flooring of the south-west room and the broken bracket near its door may be repaired. The stone jambs now covering the front of the Śivalilā and bhakta images may be removed and the verandah properly protected and supplied with adequate electric lighting. These beautiful images deserve to be given a thorough cleaning. The use of oil and oil wicks inside this temple may be minimised, electric lighting being substituted. Electricity may be supplied to the Muzrai institutions at the rate at which it is supplied to the factories. The flooring around Basavanakaṭṭe may be repaired.

The most important repairs are concerning the roof. The latter which appears to consist of a brick bed over the slabs of the ceiling is unduly heavy and in most places so worn out that the larger part of it is pitted. In many places the plaster and the concrete are cracked so that water trickles in and damages the roof.

Two bilva trees which grow close to the vestibule of the main shrine need to be carefully examined for their effects upon the structure. The roof shows cracks near them, which are pretty larger on the south. The expenditure for repairing the roof promises to be heavy, but it is absolutely necessary. The broken images of the vimāna may be repaired along with the gilded kalaśas of the inner gōpura. The vaimāḷige maṇṭapa appears to be repaired recently. The front basement has cracked bringing one pillar down by a few inches and allowing the roof to crack. It may be looked into and, if possible, the wooden planks may be substituted by stone or concrete.

NAGAMANGALA TALUK.

Nagamangala.

SAUMYA KĒŚAVA TEMPLE—(II CLASS).

The temple has been described in detail in the Annual Report of this Department for 1934 (pp. 31 ff.). It was recommended that the small and ugly shrine put up in later days to enshrine the relievo of Ugra-Narasimha should be removed. The work is not yet done. The broken image of the other goddess of the south cell is now stored in the verandah to the south of the mahādvāra. It has a breast band and may belong to a later period, perhaps 14th century. Since its hands are broken, it may either be removed to a museum or set up in the verandah. The main image of Saumya Kēśava is slightly inclined to the left perhaps owing to the sinking of the ground.

NARASIMHA TEMPLE.

A pillar near the kitchen is fast wearing out. It may be replaced. The temple is being used for storing the belongings of the priest. This may be prevented and the precincts may be kept clean.

The temple appears to have a reserve fund of about Rs. 500. This amount may be utilised for the repairs like providing strong doorways, resetting the floor, pointing and repairing the roof where rain water soaks in, etc.

Bellur.

MĀDHAVARĀYA-SVĀMI TEMPLE—(II CLASS).

The wall to direct west is thrust out of plumb by the roots of a peepul plant lodged inside. This must be removed. Otherwise, it will bring down the tower.

The stone steps to the north of the main cell should be removed, opening out the sōmasūtra, and the slabs may be used for paving the platform and preventing rain water from soaking in. The *māḷige utsava* may be celebrated on the terrace of the Ammanavara Sannidhi which has been recently repaired.

The plants and grass on the roof may be removed and the cracks pointed with cement.

The empty unused room to the north of the temple may be converted into a combined kitchen and yāgaśāla.

All the walls to the front of the porch may be removed and the pavilion opened out retaining only the cells of the new Gōpālakṛishṇa and Lakshmīnārāyaṇa shrines and the Dēvī shrine to the south. The Dēvī shrine may be provided with a battened wooden door. Its roof requires immediate attention since the slabs are coming down.

The left hand little finger of Vēṇugōpāla is broken and may be repaired. The images of Gaṇapati and Mahishāsuraṃardinī are both thickly coated with wax; they may be cleaned. The Janārdana image known as Varadarāja locally, would show great beauty of face and design, if cleaned of its wax.

The pillars, sculptures, walls and the images are to be carefully cleared of white-wash and wax.

The wooden door of the navaraṅga may be replaced by something thinner which will allow the processional image to be moved in and out easily.

The slabs covering the inscriptions may be removed.

MŪLE-SINGĒŚVARA TEMPLE—(III CLASS).

The temple must have been in a good state of preservation, when in the Pāllegār period the fort wall with a large pond in its corner was constructed close by the temple. Earth was thrown around the temple and it got half buried and became inaccessible. After Mr. R. Narasimhachar's visit, the images were removed as suggested by him to the other temples: Bhirava and Gaṇēśa to the Gaṅgā-Viśvēśvara temple, and Vēṇugōpāla and Lakshmīnārāyaṇa to the Mādhava-Rāya temple. Perhaps it would be possible to remove the temple and reconstruct it elsewhere if the local people come forward with contributions. At present the ground around it may be lowered and walled off and access given from the west.

It is not possible to include it as a protected monument, since its most valuable possessions and the images have at present been housed elsewhere.

Kambadahalli.

PAÑCHAKŪṬA BASTI—(III CLASS).

The trikūṭāchala group of the Basti buildings is in a comparatively good state of preservation and needs only these repairs: reconstructing the roof, cement pointing of the floor and the walls, providing Śāntinātha with a simhapīṭha and installing his chāmara bearers and Yaksha and Yakshiṇī, and removing the plants which are growing up on the tower in a dangerous fashion. The open pradakṣhiṇā yard which is partly paved is overgrown with thorns, and the compound wall is damaged. These may be looked into.

The Śāntinātha Basti is in a very bad and dilapidated condition, even the foundation having sunk, particularly in the west, pulling the stone walls out of position. The following recommendation might be made:

Santinatha Basti.

Its broken Śāntinātha image may be replaced by some other suitable image, preferably that of Nēminātha placed in the south-west corner of the navaraṅga.

If funds are forthcoming the walls may be built back into position, the garbhagriha being refloored. The brick walls may, as far as possible, be knocked down and the eastern part of the building converted into a long maṇḍapa. The ugly pilasters may be covered up with cement concrete and given round shapes. This process would need considerable expenditure and would yet be the most satisfactory. Perhaps some pious Jain merchants could make a donation for the purpose.

The priest's houses in front of the temple may be acquired and dismantled and a compound wall put up. The approach road from Biṇḍiganavale may be improved so as to allow the cars and buses of pilgrims to reach this Pañchakūṭa basti. Since this temple is an important ancient building in the State, it is fully worthy of preservation. It may be put into the second class for conservation.

The pillar is one of the most elegant in the State and has given the village its name. It is leaning towards the west, its top being nearly a foot out of plumb. It should be examined by competent engineers as to its fitness to stand in its present condition. If possible, it should be straightened up into a vertical position and reset so as to be out of danger.

The basti and pillar of Kambadahalli may well be promoted to class II of the Conservation List.

KRISHNARAJPET TALUK.

Krishnarajpet.

MALLĒŚVARA TEMPLE.

The Dharmadarśis have petitioned that the compound wall may not be lowered. The temple is not an Ancient Monument. Action may be delayed until the petitions are disposed of. Since a Masjid is in the neighbourhood on the north, the walls had better remain high as they are. The Archæological Department is not interested in the building. The Basavaṇṇa on the tank bund is also not archæologically important.

Sindhaghatta.

LAKSHMĪNĀRĀYAṆA TEMPLE—(II CLASS).

Some blocks of the upper platform are out of position. These may be properly placed, the stones pointed and the lower platform given a concrete or stone slab flooring. The pillars are quite in position. The temple is in a good condition. It needs a yāgaśāla and a pākaśāla.

SANGAMĒŚVARA TEMPLE.

The south wall of the navaraṅga has fallen. But the stone blocks are all there. They could be put back into position.

The north porch and the north-east part of the wall have fallen and the north doorway has been walled up. The debris may all be removed and the walls rebuilt with the original stones or at least size stones.

The north outer wall is out of plumb, the roof being overgrown with trees. The latter should be removed, root and branch. The blocks of the wall should be put back into position.

The roof should be repaired with cement concrete and the broken beam repaired.

The neighbourhood is being fouled. The villagers are willing to put up a compound wall at their own cost for about Rs. 1,000. All these repairs may cost about Rs. 2,000. The pūjāri is willing to forego the yield of $7\frac{1}{2}$ acres of land for 50 years to come for the sake of repairing the temple. It appears that an estimate for Rs. 1,600 has been sent up. But the porch which has inscriptions on the four beams should not be removed. More supports may be given on the *jagali* to save it from falling.

Santebachalli.

THE MAHALINGĒŚVARA TEMPLE—(II CLASS).

The western part of the structure including the western walls of the navaraṅga is intact. It could be saved from further ruin by slight repairs and cement pointing. The navaraṅga could also be saved from further ruin by the wall pilasters being drawn into position and the outer wall being reconstructed, as far as possible, with the stones lying about or with size stones. It may not be possible to restore the porch.

It is said that the temple has a fund of nearly Rs. 2,000 and 42 acres of wet and dry lands yielding about Rs. 300 a year and costing about Rs. 20,000. The repairs may cost about Rs. 3,000. It may be possible to find the amount by supplementing the available fund, if need be, by a Government grant.

JAINA TEMPLE SITE.

About 50 yards to the north of the Vīrabhadra shrine there stood formerly a Jaina temple with round cylindrical necked pillars and a Jain image standing on a simhapīṭha. The image which is about 5 feet high is of soapstone and now lies in a mutilated condition where the original garbhagriha stood. The temple has now collapsed and lies in a heap. The image is probably that of Śāntinātha. It may be removed to a museum to save it from vandalism.

THE NĀRĀYAṆA TEMPLE.

The roof is leaky and needs repairs.

Aghalaya.

MALLÊŚVARA TEMPLE—(II CLASS).

This monument should be declared protected as early as possible. Its high rubble platform may be cement pointed so as to keep it and the temple intact. The roof is leaky in the middle of the navaraṅga and the south-east corner. Patching may be done. The carvings are covered over with lime wash which should be removed. There are many Hoysala images in the temple but they are thickly covered with wax. They may be carefully cleaned and the vestibules may be provided with expanded metal doorways or battened wooden doorways with perforations for letting in light.

Hosaholalu.

LAKSHMĪNĀRĀYAṆA TEMPLE—(I CLASS).

The houses in the neighbourhood have been acquired. A compound wall has to be put up. The pillars and other sculptures have to be cleaned. The floor also has to be cleaned. Oil torches should not be used for showing the ceilings. Electric torches may be used. The pradakṣhiṇa platform may be levelled and covered with concrete. The bench slab in the south-east of the navaraṅga is out of place and may be reset.

Kikkeri.

BRAHMÊŚVARA TEMPLE—(I CLASS).

The temple may be transferred from I class to II class. It is in a good condition and intact. The perforated screens of the navaraṅga should be protected by inserted wire netting in order to prevent bats from entering the navaraṅga and spoiling it. The damaged walls of the navaraṅga may be substituted with perforated stone screens. The Basava shrine may be protected with a doorway. The roof over the Nārāyaṇasvāmi niche is leaky. It needs repairs. The walls may be cement-pointed and grouted. The compound wall may be reset where it is damaged. The sculptures may be freed from white-wash and dirt. It is worth while deepening the well by about 30 feet so that there might be a continuous supply of water. The compound may be levelled and an outlet for rain water provided. The archak gets only 8 as. 8 ps. a month. He may be given a better remuneration and a peon may also be provided.

KOLAR DISTRICT.**KOLAR TALUK.****Kolar.****MOKBARA—(II CLASS).**

Cypresses have been planted as instructed in the Dewan's tour notes. The row of cypresses may be completed around the tank by a dozen more being planted. The tank has been removed of its silt and is now fine.

The ornamental work is covered over with age-long coats of lime wash. This lime wash should be carefully scraped before another white-wash is applied next time, so as to free the ornamental work.

There is not sufficient daylight inside. The opening out of the nine windows (2'×2') in the inner wall and putting in corresponding brick work in honey-comb design may give more light. This may be considered. But no barred windows should be put in and the one now inserted should be removed.

The cracks in the roof should be repaired. Wire-netting may be inserted into the windows so as to prevent squirrels from damaging the cloth covers.

KHABARSTAN.

This is an old Muslim burial ground close to the Musafirkhana. A cement railing has been put in.

KÔLĀRAMMA TEMPLE—(II CLASS).

The inscriptions on the walls and pillars have all been white-washed. This should not be done since white-wash will cover up the writing and sculptures, if any. The white-wash should be removed.

The stucco images of the Seven Mothers are slightly damaged. They may be repaired and repainted keeping strictly to the old forms. The rat holes should be closed up to prevent snakes, etc., visiting the place.

The garbhagriha of Kôlāramma may be white-washed inside after scraping the soot.

SÔMĒŚVARA TEMPLE—(II CLASS).

The peepul plants on the main temple and the Kalyāṇa maṇṭapa should be removed.

The prākāra sālumaṇṭapas are leaky and may be repaired.

The wood work of the various storeys of the gōpura has disappeared in many places and needs to be replaced for the safety of the brick work. When funds are available the gōpura may be replastered.

A sweeper is quite necessary. The old one may be re-appointed, if possible. Glass pieces may be imbedded into the coping of the compound walls in both the temples.

CHIKBALLAPUR TALUK.

Rangasthala.

RANGANĀTHA TEMPLE—(II CLASS).

The estimate provides for all the needs except the removal of the tree on the mahādvāra. It must be rooted out.

The proposal to open a ventilating tower may be approved since it would not disturb the good sculptures. The question of giving electric lights to the temple may be considered since it is only 3 furlongs from Tippenahalli. The local people are willing to give Rs. 500 towards the repairs which would cost about Rs. 1,200.

The sixteen-sided koḷa also may be cleaned.

TUMKUR DISTRICT.

TURUVEKERE TALUK.

Nagalapura.

CHENNAKĒŚAVA TEMPLE—(III CLASS).

The temple is highly artistic, though its wall images are unfinished or have disappeared. Any one of its pillars or ceilings would be an acquisition to a museum. In its present condition what remains deserves to be preserved by removing all the rubble masonry and providing a brick wall where the old wall has collapsed, since the complete restoration of the whole temple is not possible. Covering it with cement concrete, particularly the domes, may be considered. Since the site of the mediæval village is much worn by erosion, the villagers are intending to build their homes anew on the old Hoysala site. If the front of the temple is opened out into a road leading directly to the east, it would give a good appearance to the building. The villagers are willing to make a collection and then apply for Government help for repairing the temple.

KĒDĀRĒŚVARA TEMPLE—(II CLASS).

This temple is in as bad a condition as the Chennakēśava temple. The garbhagṛiha and vestibule and the inner parts of the navaraṅga are intact, while the outer walls of the navaraṅga and the tower have disappeared. The same

treatment may be suggested as for the other temple: namely, putting up brick walls outside the navaraṅga and the roof being protected with cement concrete.

Around both the temples there are numerous sculptures which would be useful for exhibition in the museums of the State.

Tandaga.

CHENNAKÊŚAVA TEMPLE—(II CLASS).

The temple is in a good state of preservation and does not need expensive repairs. Its compound is used along with the navaraṅga as the living accommodation of three or four branches of the priestly families whose houses open out towards the temple. It would be better to clear the temple compound and get it kept clean. The road in front of the temple is to be widened.

Hulikal.

MALLÊŚVARA TEMPLE.

The temple appears to be safer as it is, the outer walls being held in position by the alluvial earth. It cannot be saved from the depredations of the annual inflow of water, unless the water course is diverted, thereby cutting off the supply of water in the neighbourhood.

TIPTUR TALUK.

Nonavinakere.

BYÂṬARÂYA TEMPLE.

The vimāna and the mahādvāra need replastering. The navaraṅga roof was recently repaired. The temple has a small fund of its own available for the purpose.

HASSAN DISTRICT.

HASSAN TALUK

Grama.

CHENNAKÊŚAVA TEMPLE.

The tower, roof, etc., have already been repaired. The walls of the inner navaraṅga which are irregular may be plastered. The old soapstone outer walls,

particularly on the north of the navaraṅga, are out of plumb and must be reset from the foundation upwards; otherwise the whole thing will collapse. The roof is leaky and needs repairs. The flooring of the temple hall needs pointing and the south wall of the kitchen needs plastering. If possible the flooring of the compound may be covered with slabs so that the water may be drained out. The yāgaśālā may be continued up to the compound wall.

NARASIMHA TEMPLE.

The discovery of several large new inscriptions in the Narasimha temple has raised its importance. This temple may be declared protected and included in the List of Ancient Monuments of the II class.

The roof is leaky in the south-west portions of the temple, extending from the garbhagriha to the navaraṅga. The roof needs repairs.

DHARMÊŚVARA TEMPLE.

The roof is leaky. The compound wall may be repaired and, if possible, plastered. The east entrance may be provided with a door. The kitchen at the back of the temple may be repaired and re-tiled.

CHENNARAYAPATNA TALUK.

Chennarayapatna.

CHENNAKÊŚAVA TEMPLE.

Though the temple is not remarkable for its art, it ought to be much better kept since it is the chief temple of a taluk town and nearly 700 years old. Its pillars and walls are thickly coated with soot and wax layers alternating. These should be scraped off and the walls cleaned. The compound should be kept clean and the tiled structures on either side of the mahādvāra should be rebuilt and given a better shape so as to serve as the yāgaśālā, pākaśālā and the store rooms. The floor in the mukhamanṭapa must be cement-pointed.

Sravanabelgola.

VINDHYAGIRI.

The Brahmadēva temple has been newly repaired. The steps at the back
Brahmadeva Temple. should be so reconstructed as to allow the inscription to be read.

The fort gateway is very leaky and its roof should be repaired.

Compound wall.

The problem of removing the prop stones of the Odegāl basti may be considered. The platform appears to be gradually thrusting

Odegāl basti. out owing to the very heavy weight of the granite structure, particularly in the east. The sacred tīrtha on the north-west of the Odegāl basti may be provided with a rock-cut outlet so that visitors may not slip and fall during the rainy season.

The roof of Channanna basti is leaky and needs repairs. The brick tower of the mānastambha which is overgrown with a plant should

Channanna basti. be immediately removed and rebuilt in the old pattern in cement concrete.

The Tyāgada Brahmadēva pillar which was hanging originally from the hole in the roof has come down since one of the slabs above

Tyagada Brahmadeva Pillar. cracked. If possible, it may be restored to its suspended position again. The pillar should be very carefully cleaned, the lichens being removed without damage to the stone or the pillar.

The Siddharagunḍu is greatly overgrown with lichens which should be carefully removed so as to expose the images and the inscriptions

Siddharagundu. on it. A large mango tree has rooted itself at the base of the rock and has grown into huge proportions disturbing the pavement slabs. This should be rooted out at any cost and the platform reset.

The brick-work of the Bharatēśvara and the Bāhubali shrines is damaged. It may be removed or reduced in thickness exposing the

Akhandabagilu. carvings to view.

The north-west corner of the gateway 50' above the Akhanḍabāgilu has settled pulling the north jamb out of plumb. The whole

Inner gateway. structure may be dismantled and reset.

The pavement of the outer prākāra of Gomatēśvara needs to be reset.

The images of the dvārapālas are very much covered over with lichens and

Gomata's Dvarapalas. require careful cleaning.

GOMATĒŚVARA IMAGE—(I CLASS).

There is no sudden development of deterioration in the image and the matter may be gone into careful scrutiny and study in consultation with experts. There is no occasion for taking any hurried measures.

The image was studied in detail in comparison with the photographs of the image taken at various dates previously. Most of the marks have been there for over fifty years, though a few of them appear to have developed in more recent times. Those visible now are the following :—

- (i) A vertical crack nearly 10 feet long appears just outside the right leg.
- (ii) *Left foot*.—Portions of the surface are peeling off—perhaps because they are washed with water and other liquids frequently by pilgrims.
- (iii) *Left leg*.—Pitted in front. Reddish hue appears on the west side perhaps due to minute lichens spreading. Microscopic examination is recommended.
- (iv) *Left thigh and chest*.—Patches appear due to the peeling off of the dressed stone surface.
- (v) *Right hand*.—A crack about a foot long appears on the flesh, just above the little finger.
- (vi) *Hips*.—A thin crack is just visible between the two hips.
- (vii) *Left back, left shoulder and arm*.—A large number of patches are developing owing to the peeling off of the surface. No lichens are visible to the naked eye. A microscopic examination has to be made.
- (viii) *Chin and neck*.—Dark coloured lichens are spreading.
- (ix) *Face*.—A crack starting from the right eye is spreading towards the nostril. It was there fifty years ago.
- (x) A black spot has appeared on the creeper in front, and one on the back in the rear. These are not found in the old photographs. These are perhaps due to faults in the stone.

Though the patches are old ones and there is nothing to be alarmed at, the slow deterioration of the fine grained granite surface of the image and the development of cracks require to be counteracted, if possible. The damage generally appears to be due to the action of sunshine and rain, particularly during the south-west monsoon. There is no danger for the image for some centuries to come.

If an absolutely harmless wash and transparent of some suitable silicate substance is known, it may be tried on the walls of the Chāmunḍarāya basti on the smaller hill. If the results are successful it may be applied to the image. Before any such thing is done expert opinion is being taken. The Geological department has been conducting some experiments in this connection.

CLASSIFICATION OF ANCIENT MONUMENTS.

For the purpose of framing rules for the classification of ancient monuments under the Ancient Monuments Preservation Regulation of 1925 and for considering

connected questions, a special committee was constituted by Government, consisting of the Muzrai Commissioner in Mysore, the Chief Engineer in Mysore and the Director of Archæological Researches in Mysore. The committee held two meetings and at the meeting held on 6th May 1939 it was resolved thus:—

An additional set of rules for the classification of Ancient Monuments on the lines of those prescribed in the Conservation Manual of the Government of India Archæological Department, may be framed under Section 23 of the Mysore Ancient Monuments Preservation Act of 1925

The Ancient Monuments of the State shall be classified as follows:—

I. Those monuments which from their present condition or historical or archæological value ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.

Sub-division of classification. The monuments in classes I and II are further subdivided thus:—

I (a) and II (a)—Monuments owned and maintained by Government.

I (b) and II (b)—Monuments owned and maintained by private persons.

I (c) and II (c)—Monuments owned by private persons but maintained by the owners and Government jointly or by the Government exclusively.

As regards class II it will often be found necessary to carry out initial repairs, over and above those specified, in order to put a building in such a state that those minor measures will afterwards suffice to keep it in a tolerably fair condition.

Initial repairs to monuments of class II.

N.B.—Because a building is put into class III on account of its very dilapidated condition, it does not follow that any measures should be permitted which will tend to hasten its decay. It may still be a monument of interest as long as its fabric keeps together.

The consolidated list of Ancient Monuments, as proposed by the Director of Archæology, may be substituted in place of the one published on pages 426 to 429 of the Muzrai Manual.

The Ancient Monuments in each sub-division should be inspected annually by the Revenue and P.W.D. Sub-Division Officers and a

Inspection of monuments. copy of each report, in the prescribed form, sent to the Director of Archæology and the Government Architect.

Inspection by officers of the Archæological Department should be annual in the few cases noted “annual” in the list, and should be triennial in all other cases.

All the monuments named as “proposed for protection” under column No. 8 in the list, may be declared as “Protected” Monuments by a Government Order.

The responsibility of private owners for looking after the monuments in their possession may be definitely fixed by Agreements under Section V of the Ancient Monuments Preservation Act and the date of Agreement entered under column 10.

The grant for repairs and up-keep of non-Muzrai Monuments (about 50 in number) may be increased from Rs. 5,000 and Rs. 1,000 to Sōmanāthapur temple a year, to Rs. 10,000 a year.

The work of looking into the conservation of monuments which is at present with the Consulting Architect may be transferred to the Archæological Department and a sufficient provision made for the travelling expenses of the officers of the department for attending to inspection of work.

The proceedings and recommendations were submitted to Government by the Muzrai Commissioner in Mysore on 10th May 1939 along with a consolidated and revised list of Ancient Monuments.

REPAIRS AND MAINTENANCE OF MONUMENTS.

[Notes and extracts from the inspection reports of the Revenue Sub-Division Officers].

. MYSORE DISTRICT.

MYSORE SUB-DIVISION.

Ādinātha basti, Chikkabanasōge.—III class ancient monument. It is very much neglected. Extensive repairs are necessary.

Rāmānujāchārya temple, Sāligrāma.—Minor repairs have been done at a cost of Rs. 360. Some more petty repairs and clearing of vegetation must be done. The water in the pond requires cleaning.

NANJANGUD SUB-DIVISION.

Srikanṭhēśvara temple, Nanjangūd.—I class ancient monument. The condition of the temple is fairly good. Certain improvements suggested by the Dewan during his visit are engaging the attention of the D.P.W. authorities and the estimates are ready.

Kēśava temple, Sōmanāthapur.—The temple is in a good condition. Certain improvements are being effected by the D P.W. agency.

Vaidyēśvara temple, Talkāḍ.—Elaborate repairs and alterations including flooring have been effected at a cost of about Rs. 5,259.

Kirtinārāyaṇa temple, Talkāḍ.—Some improvements were done. A large quantity of sand round about the temple was got removed.

Paravāsudēva temple, Guṇḍlupet.—This is in ruins.

Nāgēśvara temple, Hedatāle.—Requires several repairs.

MANDYA DISTRICT.

FRENCHROCKS SUB-DIVISION.

Gumbaz and Jumma Masjid, Seringapatam.—An estimate for Rs. 23,340 was got prepared for urgent repairs. But the funds of the institutions are too poor. Minor repairs and white-washing were got done at a cost of about Rs. 2,000.

Raṅganātha temple, Seringapatam.—The gōpuram is in need of repairs. An estimate was got prepared. The question of raising a loan from the funds of Sri Pēṭe Nārāyaṇasvāmi temple is under correspondence. White-wash and some minor repairs have been effected.

Nārāyaṇasvāmi temple, Hosaholalu.—Is kept in good condition. The work of the compound wall is being attended to.

Temples at Toṇṇūr.—These are badly in need of repairs. Necessary action is being taken.

Salar Masjid Darga, Toṇṇūr.—The Amildar, Frenchrocks, has been asked for an estimate for repairs.

Nārāyaṇasvāmi temple, Melkōṭe.—The building is in good repair except for the decorations on the parapet and gōpuram. Petty repairs were got done.

HASSAN DISTRICT.

About seven monuments in the Sakleśpur Sub-Division and twenty in the Hāssan Sub-Division were inspected.

Fort, Mañjarābād.—This has been included in the list and action is being taken by the Forest Department for its preservation.

Monuments, Śravaṇabelgoḷa.—Action is being taken for repairs to these as suggested by the Archæological Department.

KADUR DISTRICT.

TARIKERE SUB-DIVISION.

Amṛitēśvara temple, Amritāpura.—Is in good condition.

CHIKMAGALUR SUB-DIVISION.

Siddhēśvara temple, Marle.—II class monument. Requires repairs. The estimate has been returned without sanction since the amount at the credit of the institution is not sufficient.

Chennakēśava temple, Marle.—II class monument. This also requires repairs. A sum of Rs. 467-10-9 is at its credit. An estimate is submitted to the Deputy Commissioner.

Viranārāyaṇa temple, Belavāḍi.—I class monument, under the management of the Śringeri Jahgir. The up-keep is neglected. Immediate repairs are necessary.

Mārkaṇḍēśvara temple, Khāṇḍya.—III class monument. A sum of Rs. 101-4-10 is at its credit. The roof is leaky. A sum of Rs. 1,000 has been sanctioned for the repairs.

Jain bastis, Aṅgaḍi.—III class monuments. These are in a state of disrepair. An estimate for Rs. 2,500 is not yet sanctioned.

Kēśava image, Aṅgaḍi.—I class monument. Is clean and tidy.

Kalasēśvara temple, Kaḷasa.—This is an ancient monument, not classed. It is in a good condition. Annual repairs are being done from the temple funds.

SHIMOGA DISTRICT.

All the institutions excepting those mentioned below are in good condition.

Fort, Honnāli.—Is in a very dilapidated condition.

Mallikārjuna temple, Kalasi.—This is a village institution. It is in a neglected condition and requires urgent repairs.

Bastis, Narasāpura.—These are in ruins.

Trimūrti Nārāyaṇa temple and Ānekal Basavaṇṇa temple, Bandalike.—These are not in good condition. It is not worth while continuing them in the list.

Aghōrēśvara temple, Ikkēri.—Improvements were done at a cost of Rs. 260.

Dēvagaṅgā ponds, Nagar.—These were repaired at a cost of about Rs. 600.

Rāmēśvara temple, Kūḍli.—The temple requires urgent repairs and the matter is receiving attention in the Muzrai branch.

CHITALDRUG DISTRICT.

CHALLAKERE SUB-DIVISION.

Rock-cut temple, Rāmadurga.—Is in good condition.

Aśōka's inscriptions, Siddāpura, Brahmagiri and Jatinga Rāmēśa hill.—Are in good condition.

DAVANAGERE SUB-DIVISION.

Harihara temple, Harihar.—I class monument. Repairs, etc., are being attended to. An estimate for providing the temple with electric lights was prepared for Rs. 493 and the work is taken up.

Jain basti, Heggere.—II class monument. It is fairly in a good condition. Its compound wall requires urgent repairs. For this and for other minor improvements an estimate for Rs. 1,100 is sanctioned.

Īśvara temple, Ānekoṇḍa.—II class monument. Requires some petty repairs.

BANGALORE DISTRICT.

DODBALLAPUR SUB-DIVISION.

All the monuments at Doḍballāpūr, Śivagaṅga and Dēvanahaḷḷi have been inspected and found to be in good condition.

CLOSEPET SUB-DIVISION.

The monuments at Abbūr, Chennapaṭṇa, Tirumale and Doḍmaḷūr have been inspected.

KOLAR DISTRICT.

All the monuments in the Kolar and Chikballāpur sub-divisions were inspected.

CHIKBALLAPUR SUB-DIVISION.

Raṅganāyakasvāmi temple, Raṅgasthala.—III class monument. Requires petty repairs and white-washing of the inner prākāra. An estimate for providing iron gates to the temple is submitted. Some urgent repairs are necessary and revision of the estimate prepared in 1936-37 is recommended.

Venkaṭaramaṇasvāmi temple, Ālambgiri.—The outer walls require repairs. The roof of the kalyāṇamaṇṭapa is leaky. The surroundings of the temple require cleaning.

TUMKUR DISTRICT.

TUMKUR SUB-DIVISION.

Chennigarāya temple, Kaidāla.—Minor repairs were done. The inside of the temple is fairly well maintained. The gōpura and the mahādvāra are in danger of collapse.

Lakshmī-Narasimha temple, Dēvarāyanadurga.—II class monument with Rs. 1,956-1-2 at its credit. Annual white-washing and some petty repairs were done. A stone has since fallen in the course of blasting a District Board well nearby, partly damaging the building.

MADHUGIRI SUB-DIVISION.

Malik Rihan Darga, Sira.—In good condition. The compound wall was recently repaired. Some Mohamedans residing in the premises of the Darga would not easily go, though it was tried to evict them as per Dewan's instructions. A report has been made to the Deputy Commissioner.

Jumma Masjid, Sira.—In good condition.

Fort, Madhugiri.—The roots of plants in the fort wall were got removed and mercury and Atlas tree killer are being tried on a few plants.

Mallēśvara and Venkaṭaramaṇa temples, Madhugiri.—These are in good condition. For some repairs an estimate has been prepared and submitted for sanction.

Venkaṭaramaṇa and Mallēśvara temples, Miḍigeśi.—Though in good condition, these require some repairs. An estimate has been prepared and submitted for sanction.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Tonnur.

Tonnūr or Tonḍanūr is an old place close to Mōti Talāv, about two miles to the west of the main road from Hirōḍe to Nāgamaṅgala.

Situation. It has four temples and a darga existing. Two of the temples, probably those of Kṛishṇasvāmi and Kailāsēśvara appear to have been constructed in the days of Hoysala Narasimha I (C. 1158 A.D.).

KAILĀSĒŚVARA TEMPLE.

The Kailāsēśvara temple is situated at the north-east corner of the old town on the right bank of the water-course of the Yādavā river; this is identical with the low basin, which is now a cultivated field.

Situation.

The walls and tower of the building are now in a dilapidated condition. The garbhagṛiha contains a dark līṅga, about 2½ feet high.

General description. There is nothing architecturally remarkable about the garbhagṛiha or the vestibule. The navaraṅga has three aisles and is long with three sets of cylindrical pillars on the west side and four sixteen-fluted pillars in the eastern extension. To the east is a small one-aṅkaṇa porch with two octagonal pillars.

The outside wall has three cornices, the lowest one of which is octagonal in shape and rather old and worn. These cornices and several slabs forming the upper wall have numerous inscriptions in old Kannaḍa and in Grantha-Tamil characters belonging to the Hoysala period. One of these refers to the installation of the līṅga, perhaps during the days of Narasimha I (12th century A.D.).

Inscriptions.

LAKSHMĪ-NĀRĀYAṆASVĀMI TEMPLE.

The Lakshmi-nārāyaṇa temple is the largest and perhaps the oldest temple in the place. On one of the pillars of the front row in the maṇḍapa of the Lakshmi shrine there is an inscription in Haḷa-Kannaḍa characters of Surigeya Nāgayya, an officer of Viṣṇuvardhana. This adds strength to the tradition that the temple was

History.

constructed in the days of Viṣṇuvardhana Hoysala, though the earliest datable inscription in respect of the main temple is of about 1158 A.D.

The temple appears to have been constructed in three stages not far removed from each other in time and all belonging to the 12th century A.D.

The main garbhagṛiha, vestibule and navaraṅga appear to have been first constructed. In the garbhagṛiha stands an image of Vishṇu as Nārāyaṇa, made of a rather hardish stone, 6 feet high, the prabhāvalī and the image being all of one piece. The short nose, curved lips, and bulging wide forehead and the large head of the deity suggest a strong resemblance to the images of Kṛiṣṇa and Satyabhāmā in the other temple. The god stands on a Garuḍa pedestal under a padma ceiling, the corner stones of which bear simhalalāṭas.

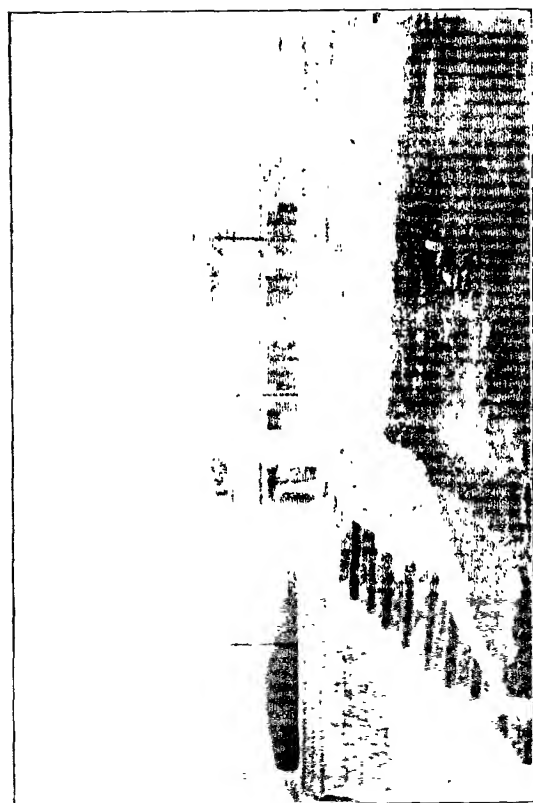
The vestibule doorway has Gaja-Lakṣmī upon it. The navaraṅga has four lathe-turned and finely polished soapstone pillars bearing beautiful beaded and floral work resembling closely the central pillars of the Bēlūr hall. The central ceiling has a shallow padma dome borne on corner stones having lion-faced simhalalāṭas. Each of the outer squares is well carved with a Dikpāla in the centre, so that all the nine ceilings are parts of one scheme.

The outer wall of the main shrine, though entirely of granite, has the usual deeply cut cornices, the right-angled pilasters and niches. But the turrets over the niches are pyramidal in their outline and bear the tapering vertical bands which are so typical of the Bēlūr turrets. The vimāna over the main shrine is of brick and mortar and appears to be a later structure. The rest of the main temple, along with the Lakṣmī shrine, may well be assigned to the days of Viṣṇuvardhana.

The second stage consists of the first prakāra with its round or octagonal pillars, the large mukhamanṭapa hall with its northern and southern extremities converted into a number of small shrines for housing the Āḷvārs, and the eastern porch with its three sets of steps. This hall has about fifty pillars of granite, all of the cylindrical chisel-worked variety. The central square appears to have been provided in the early Mysore period with a brick and mortar light tower.

To the second stage perhaps have to be assigned the great mahādvāra which is without a tower and the great fortlike outer prakāra wall made up of two stone walls with a brick filling in between.

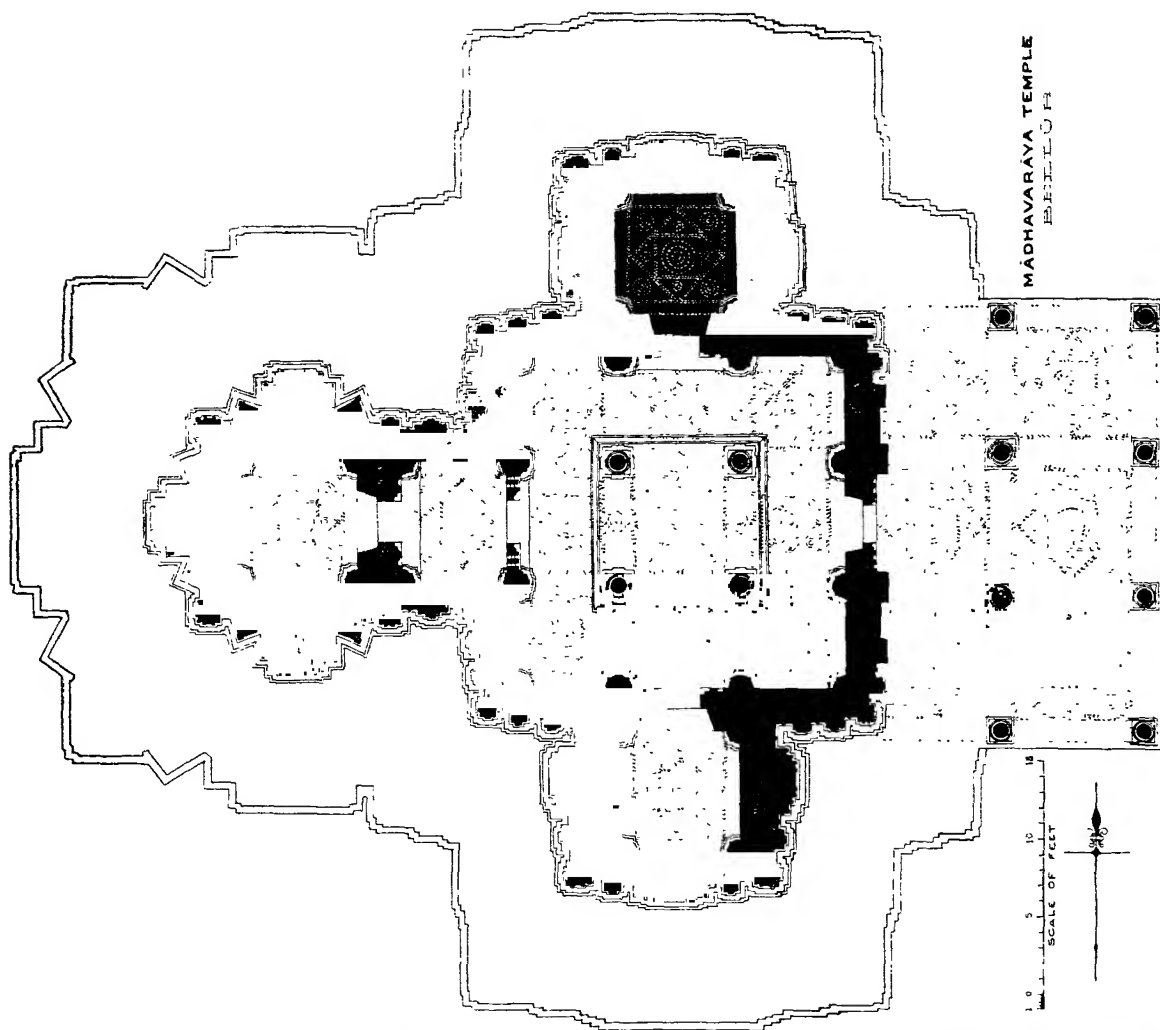
To the third stage probably has to be assigned the large pātālāṅkaṇa which has more than forty pillars of the octagonal type. There is no special architectural feature worthy of note here.



1. DARGA OF SAYYAD SALAR MASUD SAHIB, TONNUR (p. 72).



2. KRISHNA TEMPLE, TONNUR (p. 29).



MĀDHAVARĀYA TEMPLE
BETTUUR

3. GROUND PLAN (p. 32)

In this outer prākāra, close to the south wall, stands the shrine of Lakshmi which also shows evidence of two stages. The shrine itself and its navaraṅga are of finely dressed granite with niches, etc., elegantly carved. In front of the shrine is a long three-aisled maṇṭapa of octagonal pillars, one of which, as already stated, bears an inscription of Viṣṇuvardhana's time.

In front of the mahādvāra is set up a tall garuḍagamba of granite having a sixteen-fluted shaft.

Garudagamba.

DARGA OF SAYYAD SALAR MASUD SAHIB.

About a furlong south-west of Tonṇūr and close to the ridges stands on a small hillock the Darga of Sayyad Salar Masud Sahib (Pl. II, 1). It is built in the centre of a terrace approached from the east by a flight of steps, on the south side of which are two small tombs said to be of the relatives of Tippu Sultan. A couple of mahāsati stones are set up near its gates.

The Darga hall is exceedingly simple having a flat roof of plain slabs supported by four plain pillars. Around it runs a verandah, about

General description. 6½ feet broad, supported by sixteen-fluted and slightly tapering granite pillars with plainish brackets. Thus there are six pillars on each side. There is a beautiful dome over the central square of the hall. The dome has a bulbose shape and is almost hidden by a high parapet of brick and mortar with beautiful tracery work so white-washed as to be almost out of recognition. The parapet is entered by a little foliated arch and is broken up by a number of pillars, the corner ones being tall. The beauty of the design is further enhanced by four pillars which adorn the corners of the terrace. The western pair have now disappeared. Several of the pillars are Hindu. Some of these in the maṇṭapa bear figures of Hanumān, etc.

An *urs* is held every year (in the month of Rajjāb) which attracts large crowds even from as far as Mysore.

NARASIMHA TEMPLE.

To the north of the Nārāyaṇa temple on a small spur of the hills stands an old temple of Narasimha which bears a number of inscriptions suggesting its origin in the 12th century A. D. It appears to date from the days of Narasimha I Ballāla, though tradition connects it with Rāmānujāchārya. But there is nothing definite to show that it is really of such early date.

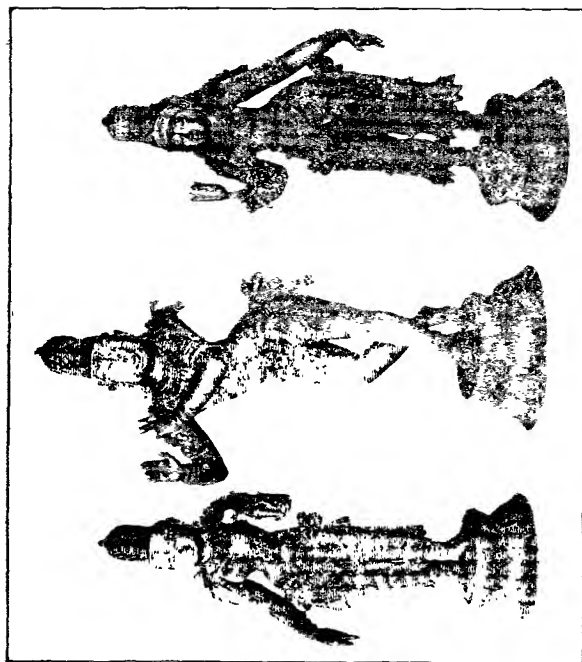
It is a small structure typical of the Hoysaḷa-Draviḷian school. It consists of a garbhagṛiha, a long vestibule with a pradakṣhiṇa-prākāra, a navaraṅga of many pillars and a small porch in front (Pl. III, 1). It may be compared with the Gōpālakṛiṣṇa temple at Terakaṇāmbi, the Lakṣmī-Nārāyaṇa temple at Rāghavāpura, etc. The pillars are all cylindrical and of granite. The outer wall of the main shrine has the usual deep cornices, pilasters and niches, the latter resembling those of the Kṛiṣṇa temple at the place.

The image of Yōgā-Narasimha is a beautiful one showing the god in the attitude of Yōga with a jewelled band supporting his cross knees (Pl. IV, 1). The god's mouth is open, showing his fangs. There is no prabhāvaḷi or tōraṇa. The god sits on a padma pedestal.

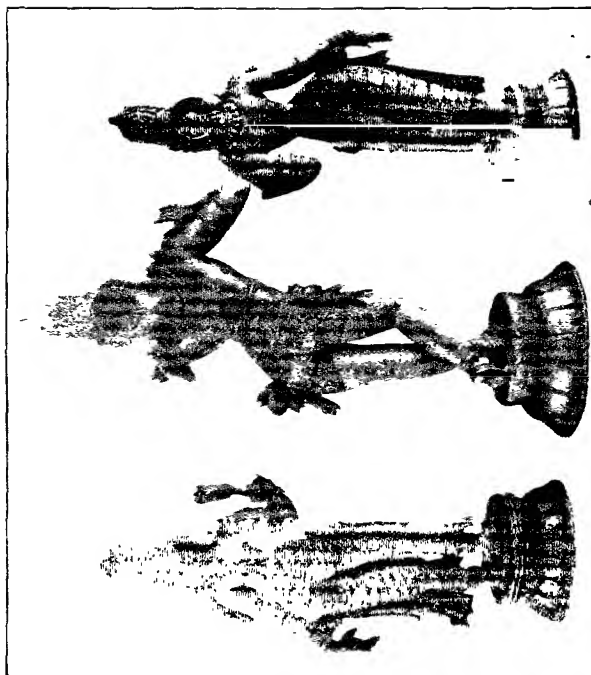
The south-east corner of the navaraṅga has been converted into a kitchen and the north-east corner into a sanctum for a plaster relief of Śrī Rāmānuja. The latter which is in very high relief shows the saint seated in padmāsana with his usual banner and with the seven-hooded Ādiśeṣha overspreading his head. The image is very lifelike and generally covered with a kāvī-cloth. The head is too small for the body and shows the saint as a thin, tall and comparatively young man with very large out-spread ears. It is possibly a later day piece which has been traditionally accepted as a contemporary image of Rāmānuja; for, it is said that he held disputations with his Jain adversaries in the place. It is also customary to point to some stone oil presses belonging to the temples and some natural hollows in the rocks near the tank as the instruments by which the defeated Jains were pounded into pulp by the victorious Rāmānujāchārya and his newly converted pupil Vi-hṇuvarḍhana. It is strange that the followers of Rāmānujāchārya give currency to such a damaging and fictitious tradition about their great teacher.

THE TANK.

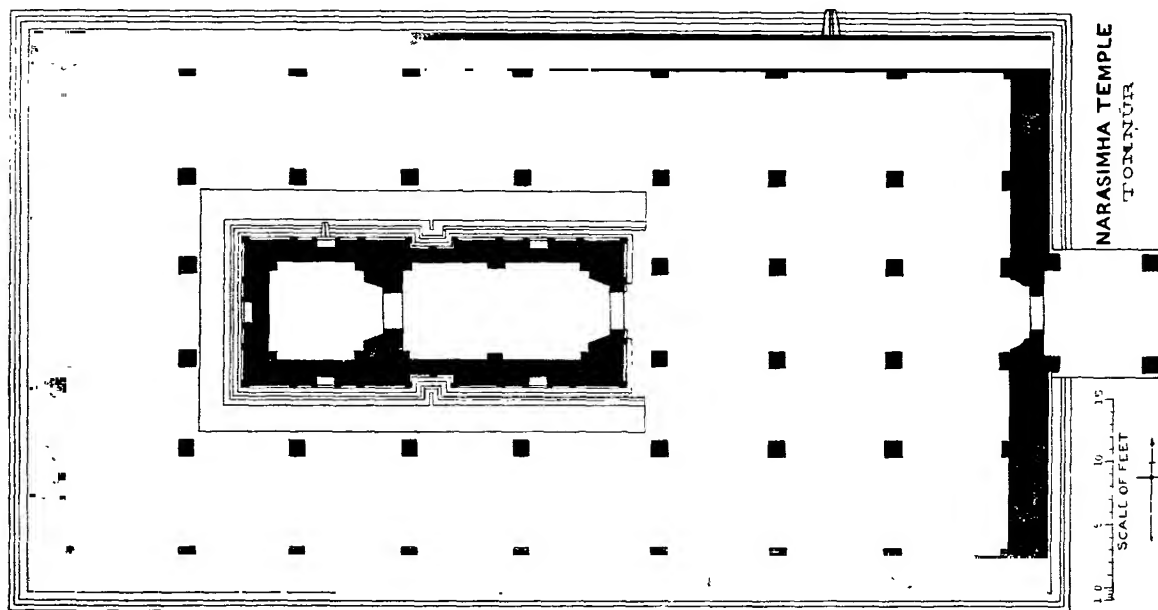
The tank Mōti Talāv, as Nazir Jung called it, is said to have been constructed at the orders of Rāmānujāchārya. Local tradition states that the original bund constructed in the days of the Hoysaḷas was reset and repaired in the days of Tippu Sultan. A close examination of the steps and the stones used for the bund supports this view, since the jambs, lintel stones and cornice pieces of many old temples have been used for the steps. One set of door-frame pieces near the Brindāvana was found to have two fragmentary inscriptions of about the Chālukya or Hoysaḷa times. And there are four sculptured pieces, two of which are well carved. One of them represents the story of the Gajēndra-mōksha and the other, the story of Saḷa fighting the tiger. The latter is either a piece brought from some



2. UTSAVA VIGRAHAS (FRONT), KRISHNA TEMPLE, TONNUR
(p. 36).



3. UTSAVA VIGRAHAS (BACK), KRISHNA TEMPLE, TONNUR
(p. 36).



1. GROUND PLAN (p. 28).

dilapidated temple or an old structure commemorating the construction of the bund in the Hoysala days. The former appears to be more probable. Tippu who was himself a lover of tiger fights very probably got it set up prominently as a memorial of his reconstruction. It is said that he got the bund removed to its very bottom and discovered that there was a rocky ridge under it which helped to form a natural lake. The tank was perhaps a development of the lake. A water course flowing from the Yādavagiri or Mēlkōṭe hill, known as the Tālekere-haḷḷa or Hebbāḷa takes its origin beyond the Mēlkōṭe hill at Nārāyaṇa Durgā, which is the chief feeder to the tank.

KṚISHṆA TEMPLE.

In the centre of the old town stands a large temple (Pl. II, 2) whose main deity is generally described as Kṛishṇa, Pārthasārathi, or Gōpīnātha. The inscriptions of the time of Narasiṃha I, Ballāḷa, mention the god as 'Vittirunda Perumāḷ.' The earliest inscription now found is of about 1158 A.D. in which Kūttāḍi Daṇḍanāyaka of Kāraiguḍi is said to have set up the god Vittirunda Perumāḷ with the goddesses Lakshmi and Bhūmī.

The structure appears to have been constructed in three stages. The garbhagriha, the vestibule and the raṅgamaṇṭapa in front of the latter with sixteen cylindrical pillars are of granite and appear to be the oldest. The outer walls of the garbhagriha and vestibule have the octagonal cornices, the square pilasters and niches comparable in some respects with those of the Raṅganātha temple at Seringapatam, Rāghavāpura and elsewhere. The cornices which have ornamental kīrtimukhas are surmounted by a row of sea-horses and the vimāna of large bricks is octagonal with its four niches projecting forward as in some Chōḷa structures in Tanjore and elsewhere. There is a suggestion of Chōḷa influence still lingering.

Inside the garbhagriha which has no doors, the doorway being wide open, there are three large images of stone. Vishṇu is seated in the centre in sukhāsana with his hands thus disposed: abhaya, chakra, śankha and resting on thigh palm downwards. He wears a crown but his face and that of his consort to his left are both peculiar, being short-nosed, rounding with large bulging forehead.

When all the metallic and cloth coverings were removed, the real nature of the image was noticed and an explanation was discovered for its large head, short limbs and short broad body. The artist was attempting to portray the image of Baby Kṛishṇa seated in state. The child wears a conical crown, a jewelled diadem,

eardrops, necklets, a girdle with a padma in front, armlets, bracelets, anklets and rings on the fingers and toes. He holds in his right back hand a modestly carved chakra and in the left, a śankha. His left front hand is placed on his thigh, while his right front hand is in the abhaya pose. In the mouth there is an attempt at a smile. The baby has soft breasts and a slightly bulging belly. The sculptor has attempted to show Baby Kṛishṇa who is called in the inscriptions 'Vittirunda Perumāḷ.'

The second stage of the structure appears to consist of the additional portions of the large navaraṅga hall having mostly sixteen-fluted pilasters, the porch in front of it with three sets of steps and the inner wall of the outer prākāra. These appear to have been constructed in the reign of Ballāḷa II, a little before 1175 A.D.

Later additions to the temple.

The last stage is the outer prākāra with the mahādvāra built perhaps a little before 1191 A.D., also in the days of Ballāḷa II.

An undated but definitely Hoysaḷa building is the vāhana maṇṭapa in the north-east corner of the outer prākāra. It is also of about the same time as the third instalment.

There stand three objects of interest to the east outside :—

- (1) A vasanta maṇṭapa of four cylindrical pillars.
- (2) A māsṭikal—not the representation of plough and umbrella.
- (3) A beautiful large door-frame of granite stone, about 18 feet high. For its huge size it is finely carved.

The metal images of the Kṛishṇa temple are really fine ones, particularly those of Kṛishṇa and Rukmiṇī, Satyabhāmā being from a different hand (Pl. III, 2 and 3). Both the former figures are beautifully poised in tribhaṅga with smiling faces and finely shaped bodies. Kṛishṇa stands on the left leg with the right one crossed behind and just touching the ground with his toes. The fingers of his hands are shown as in the act of playing on the flute which is itself not present. The dress and ornamentation are also superb and very tasteful. The images may come from the early or middle Vijayanagar period at the latest. They are evidences to prove that the art of sculpture did not decay under Vijayanagar but transferred its attention to metal work.

Utsava vigrahas.

Nagamangala.

PALACE SITE.

The site of the Palace which seems to have faced north extends between the temples of Saumyakēśava and Narasimha. The closed up doorway on the west wall of the prākāra of the Saumyakēśava temple gave the inmates of the palace access to the temple.

NARASIMHA TEMPLE.

The Narasimha temple is about a hundred yards directly to the west of Saunyakēśava temple. Popular tradition states that it is older than the latter structure. If this should be true,

History. the inner temple will have to be assigned to the late Chōla times, which, however, is doubtful.

The temple appears to belong to the late Hoysala period, though it is not of great architectural importance. Most of its pillars are octagonal. The inner shrine has a pradakṣiṇa. The innermost portion which has a number of cylindrical granite pillars is Hoysala and perhaps belongs to the middle of the 13th century.

The temple has a garbhagṛiha, a vestibule, an inner navaraṅga, an outer navaraṅga, a mukhamanṭapa, a large pātālāṅkaṇa as at Melkōṭe, and a prākāra with a verandah inside. The mahādvāra has no gōpura.

General description. The image of Yogā-Narasimha which has no stone prabhāvaḷi is good but plainly worked. The image of Vishvaksēna in the navaraṅga is of a poor class of Hoysala workmanship with gadā in the right hand and the fore-finger of the right hand raised.

Images. In front of the image of the spiral Nāga is an opening in the floor which is pointed out as the hole of an ancient cobra which is said to have given its name to the place.

BHUVANĒŚVARA TEMPLE.

The original structure of the Bhuvanēśvara temple is of pot-stone and of the time of Viṣṇuvardhana Hoysala. To the south-west of the temple stands the inscription (E. C. IV, Nāga-mangala 3) of the time of Bannaladēvī (1135 A.D.).

History. Later extensions to the temple have been made on the north, east and south and are clearly distinguishable from the earlier structure by their uniform use of granite.

The basement of the original structure has two cornices, of which the upper one has dentil mouldings. The outer wall has tall thin

General description. and right angled pilasters with large rosettes or padmas between some of them. The eaves are straight-sided with upward dentil projections.

The main doorway on the south, which is of pot-stone, is of the original structure, while the granite doorway on the east, which is quite plain, is of a later period. Thus the original navaraṅga appears to have had but one doorway only.

Inside the navaraṅga there are the cylindrical pillars which may well be attributed to the time of Viṣṇuvardhana. They have square base and wheel- and

lotus-shaped mouldings characteristic of the period. The central ceiling, which is somewhat deep, has a lotus pendant.

The following images are found in the navaraṅga :—

1. Durgā.
2. Nārāyaṇa, having a kirīṭa of the Chōḷa type and a prayōga-chakra as found at Banavāsi and elsewhere.
3. A small Chaṇḍikēśa.
4. Sūrya.
5. Ardhanārīśvara, with a deer in the left upper hand, which looks like a horse having a bushy tail.
6. Gaṇēśa.
7. Nandi.
8. Durgā, with the flames darting forth from the head.
9. Śaṇmukha.
10. Mahishāsuramardhinī.
11. Two liṅgas.

The doorway of the vestibule is plain. Inside the garbhagriha is the liṅga mentioned as Śankara-Nārāyaṇa in the inscription referred to above. The utsavamūrti has the form of Sadāśiva. It has the image of Pārvatī on the left, and standing Gaṇēśa on the right. All the three are independent metallic images.

The navaraṅga has a cell on the north which is undoubtedly the structure of a later period. There is nothing extraordinary about the shine of the goddess whose image appears to belong to the 19th century. The tower of brick and mortar is modern.

In front of the east doorway is a granite pillar, about 18 feet high, which has a cubical base, an octagonal shaft with wheel-shaped moulding and a square abacus.

Bellur.

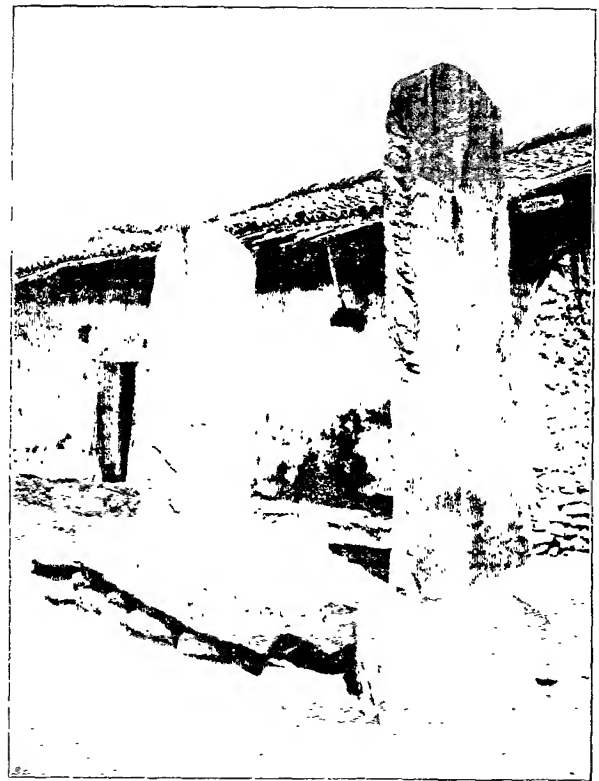
MĀDHAVARĀYA TEMPLE.

(Pl. IV, 3).

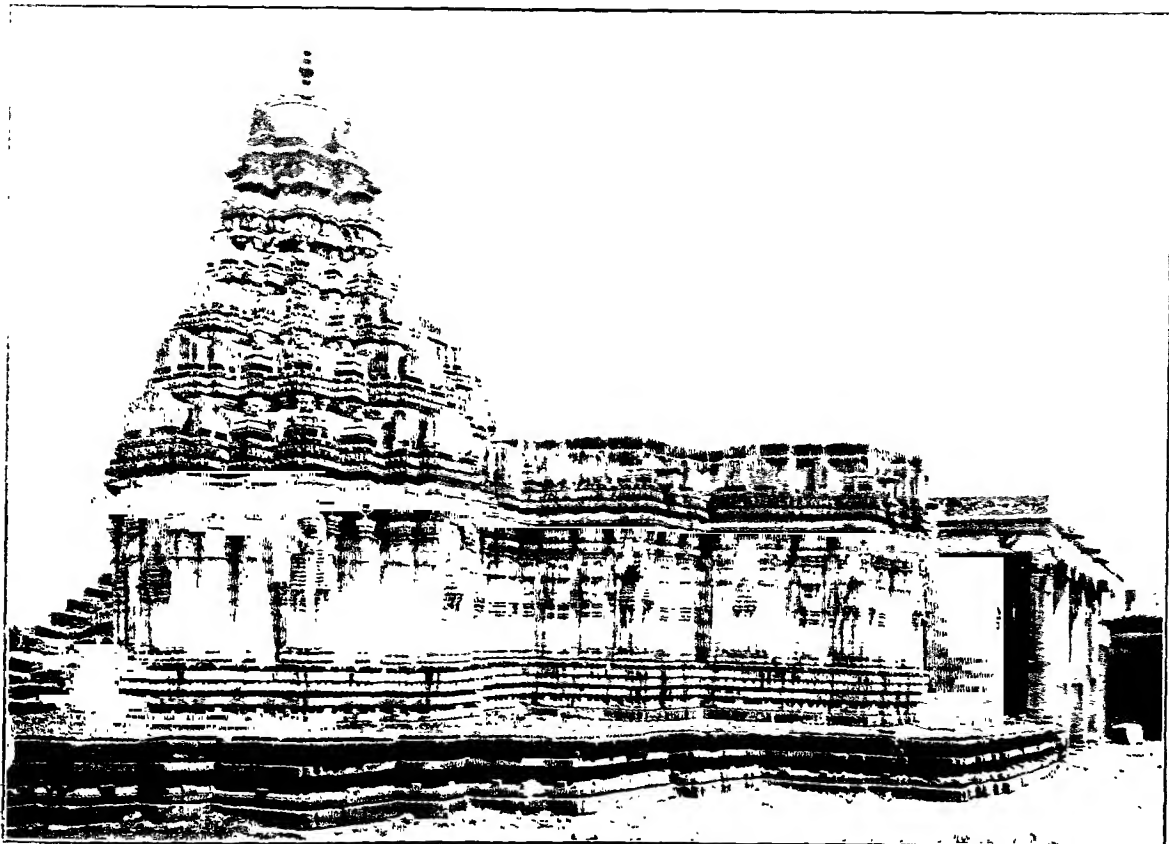
The Mādhavarāya temple appears to have been the main structure of the original agrahāra of Bellūr and to have been built in about 1284 A.D., *i.e.*, during the time of Vīra Narasimha as mentioned by two of the three large Hoysaḷa inscriptions in the porch. The temple may be studied in two stages, *viz.*, the original Hoysaḷa temple and the subsequent additions of the Vijayanagar period.



1. NARASIMHA, NARASIMHA TEMPLE, TONNUR
(p. 28.)



2. KARI GALLU, BELLUR
(p. 35.)



3. MADHAVARAYA TEMPLE, BELLUR (p. 32).

The original Hoysaḷa temple is a trikūṭāchala of soapstone, with a garbhagṛiha, a vestibule, a square navaraṅga, and a porch of six squares which is rather peculiar. The temple is reared

Outer view of original temple.

on a platform with an open pradakṣhiṇā which follows the contour of the original temple. The latter has a starshaped main cell with flattened south, west and north sides. The basement has five cornices, three of which have dentil ornamentations, the others being plain. The walls bear no figures but have ornamental pilasters and variously shaped towers borne on single or double pilasters.

The main cell only has a stone tower with four series of turrets of stone. Otherwise the tower is plain and its eastern projection has no Saḷa group.

The original porch of the main temple is a large structure of soapstone with round bell-shaped pillars and the original cornice intact.

Porch.

To its north and south have now been constructed rooms of brick and mortar for housing the images of Gōpāla and Lakshmī-Nārāyaṇa brought from the Mūle-Siṅgēśvara temple. The Gōpāla image, particularly, is extraordinarily a beautiful image with its body in full tribhaṅga, its head bent to left and its tamāla tōraṇa showing detailed carving with monkeys, etc. The Lakshmī-Nārāyaṇa group, though also definitely Hoysaḷa, is not of such high class workmanship. Perhaps it is a Pañchāyatana image. Its chakra is broken.

The navaraṅga is square with four bell-shaped pilasters and nine domed ceilings mostly of the simple lotus shape. At the back

Navaranga.

of the navaraṅga are the images of Gaṇapati and Mahishāsuramardinī, both of which are thickly coated with wax.

In the south cell is a standing image of Vēṇugōpāla, about 5' high, the most interesting features of which are the slim boyish body and face.

South cell.

In the north cell stands a very fine image of Janārdana, known locally as Varadarāja. If cleaned of its wax it would show great

North cell.

beauty of face and design. Behind it is the serpentine tōraṇa with the ten avatārs. At the foot of the image are seated the stone images of a later period, *viz.*, Nammālvār with chinmudrā, Rāmānujāchārya with daṇḍa and Jīyar with folded hands.

The main cell is entered by a vestibule having a domed ceiling. The space inside is taken up by a finely towered wooden shrine for housing the metal images. The ceiling of the garbhagṛiha has a simple lotus dome.

Main cell.

The main image of Mādhavarāya, which is about 5' high excluding the pedestal, holds gadā, chakra, śankha and padma. On the prabhāvali are carved the figures of his consorts and the

Madhava.

ten avatārs. Though the image is definitely Hoysaḷa, it is rather flattish.

GANGĀ VIŚVĒŚVARA TEMPLE.

The Gaṅgā Viśvĕśvara temple is a new shrine built just to the north of the Gaurĕśvara temple. Evidently it was constructed in Śaka 1591 corresponding to A.D. 1669, by Nañjappa, son of Hariyappa Hebbār of Beḷlūr.

In the temple are preserved three beautiful Hoysaḷa images belonging to the

Hoysala images. Mūle-Siṅgĕśvara temple :—

1. Gaṇĕśa or Vidyā-Gaṇapati—a finely carved image.
2. Bhairava of beautiful workmanship with cobras, etc., round his head, and Kinnaras and dancing goblins lifting up a dog to drink the blood dripping from a severed head in the god's left hand.
3. A fine soapstone Nandi placed in the verandah.

GAURĒŚVARA TEMPLE.

About a hundred yards to the north-east of the Mādhavarāya temple stands the temple of Gaurĕśvara which is the oldest structure in the place.

History.

It is a small soapstone structure with its main doorway to the south.

General description.

It is entered by a small porch having cylindrical pillars of granite.

Inside the navaraṅga are placed small Hoysaḷa images of Gaṇĕśa and Vīrabhadra and an old Nandi. The doorway of the vestibule is supported by screens with cruciformed perforations. The garbhagriha has a medium-sized and round-headed liṅga which is not now worshipped. There is a large inscription slab of Vīra Ballāḷa inside the south-east of the navaraṅga.

The outer walls of the temple are broken by ornamental pilasters. The stepped pyramid tower has on the eastern projection a fine undamaged group of Saḷa and the lion, covered over by lichens.

MŪLE SINGĒŚVARA TEMPLE.

The Mūle-Siṅgĕśvara temple stands to further north-east of the Gaṅgā-Viśvĕśvara temple. It is an original Hoysaḷa temple of

General description.

soapstone with three stepped pyramid towers over three cells enshrining originally Vēṇugōpāḷa, Śiva-liṅga and Lakshmī-Nārāyaṇa. On either side of each vestibule doorway are perforated screens. The navaraṅga has four ornate bell-shaped pillars and nine ceilings each of which is differently designed. A small porch borne on twenty-four fluted pillars stands to the east with three large inscription slabs of the Hoysaḷa period to the south.

VIMALANĀTHA BASTI.

Inside the town and close to the east gate stands a granite structure constructed in 1680 A.D. It enshrines an image of Vimalanātha, the thirteenth Tīrthankara.

The mukhamanṭapa has a stone inscription of the time of Doḍḍadēvarāja Vaḍeyar. The navaraṅga doorway has been provided with an ornamental metal covering bearing an inscription of 1680 A.D.

The basti is not of historical or architectural importance. The place has about 50 houses of a prosperous Jaina community, mostly living by trade.

VĪRABHADRA TEMPLE.

The small Hoysala temple of Vīrabhadra in the town is recently repaired. In front of the structure stands a soapstone pillar with a worn inscription on its east and north faces. Inside the garbhagṛiha there is an image of Vīrabhadra, about 3' high, holding sword, arrow, strung bow and oblong shield with Dakshabrahma to right and Durgā with sword and shield in her hands to left. There is nothing more remarkable about this temple.

KALLĒŚVARA TEMPLE.

About a mile to the south-east of Bellūr and close to the Nāgamaṅgala road stands the dilapidated temple of Kallēśvara. It has a garbhagṛiha, a vestibule and a long navaraṅga with rough hewn octagonal pillars. A Gaṇēśa, a Nandi and a much damaged image of Shaṇmukha are kept in the hall. In the cell there is a natural līnga of medium size. In front of the temple stands a tall slanting pillar without capital. The brick tower has almost disappeared.

To the north of the temple is the smaller shrine of Dēvī enshrining a mutilated image of standing Pārvatī holding abhaya, pāśa, goad and dāna. The breast band and folded *sari* indicate that the image belongs to the 14th century A. D.

A vīragal and a mahāsati stone lie in front of the temple.

VENKAṬĒŚA TEMPLE.

In the south-west corner of the fort stands a small building with a navaraṅga and a disappeared garbhagṛiha. The stone doorway of the latter is yet supported by the dvārapālas. Though the structure is called the Venkaṭēśa temple, it is used as a store house for the things of the Mahadēvēśvara temple. The dīpastambha has a Vaḍagalai Śrīvaishṇava caste mark supported by śankha and chakra and followed by a Kannaḍa inscription of 12 lines of 1519 A.D.

KĀRUGALLU.

(Pl. IV, 2).

About a hundred yards to the east of the Mādhavarāya temple stands the Kārugallu of the village consisting of two large slabs of soapstone standing erect

on a platform with a small square stone set upright in the middle. On Jyeshtha suddha Purnami a festival is observed here, which is called the *Kāru* festival. A pavilion is erected on that day and the Patel and Shanbhogue are expected to have ceremonial head shave. After this Brahmaḍēva is installed here by the village astrologer and worshipped. *Prasāda* is distributed to the assembled people. The festival appears to be connected with the raising of the new harvest and the installation of the village officers. The village cattle are taken round the stone which is said to have curing powers.

Chunchangiri.

The hill at Chunchangiri has in recent times become a noteworthy place of pilgrimage. Quite a large gathering collects during the *jātra* season from various parts of the State. The following are the points of interest that we come across as we climb up the hill :—

1. First *tōraṇa* with *rudrāksha* and floral ornamentation on the jambs and lintel. The latter has Gaja-Lakshmī on its front face and several interesting sculptures on the other side also, among which are the figures of some *yōgis* practising *yōga*.

2. A flight of about 60 steps carved on a single rock leads to a *mahādvāra* whose lintel has a seated figure of Śiva flanked, like Gaja-Lakshmī, by elephants. In front of the *mahādvāra* is a *maṇṭapa* built over a pair of feet carved on a boulder. A brick and mortar bull surmounts the *maṇṭapa*.

3. Three *tōraṇas* lead to several *maṇṭapas* built for the use of the pilgrims. There is also an *uyyāle-maṇṭapa* nearby.

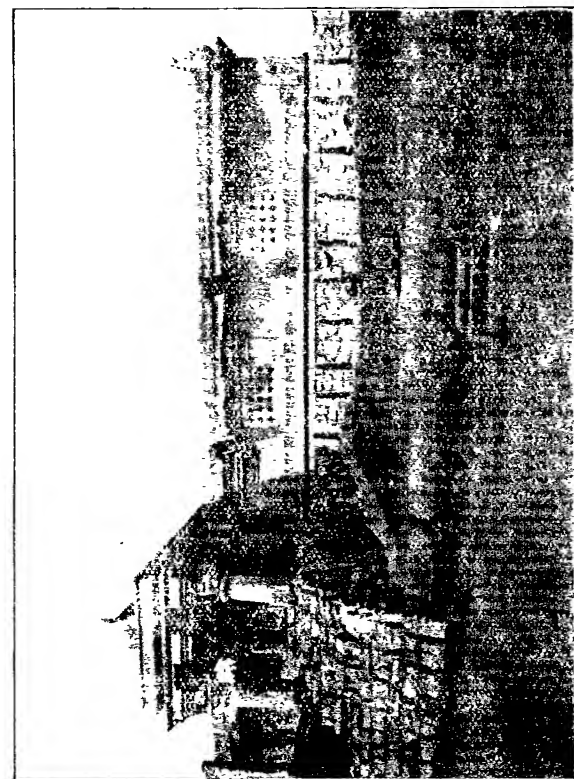
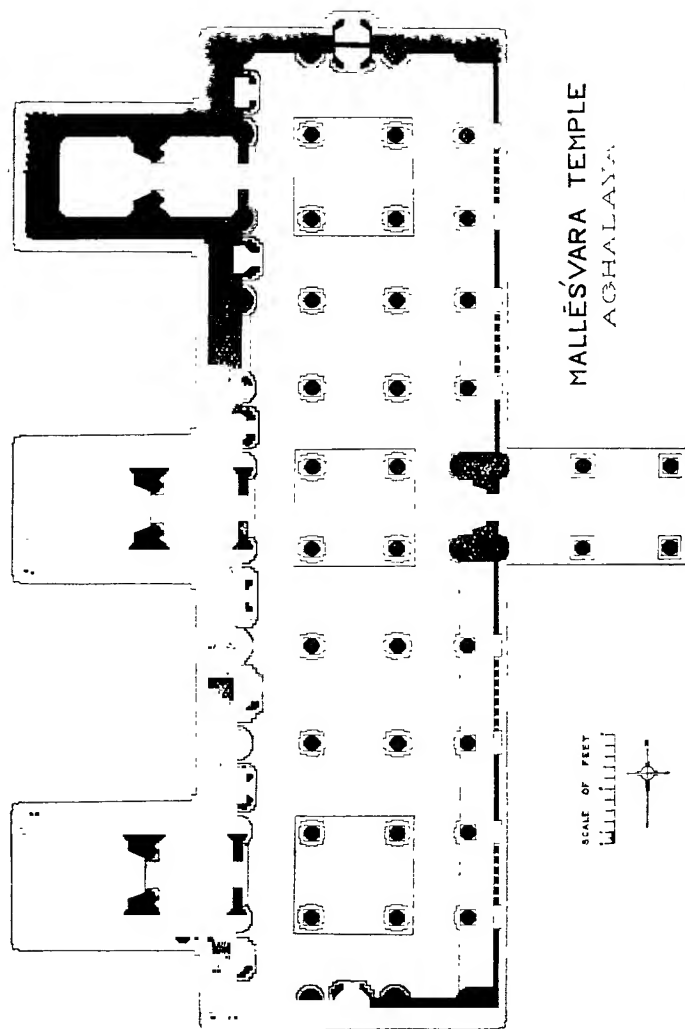
4. Another *tōraṇa* leads to the area of the *maṭha* where there is a Bhairava shrine which appears to be a construction of about the 18th century. In front of the shrine there is the standing figure of a female deity. To the south are about a dozen shrines, each enshrining a pair of feet evidently referring to departed *gurus*.

5. Gateway and *maṇṭapas* of the Nāgachāvaḍi. About 60 yards to the south is a Kalyāṇi pond called Bindusarōvara.

6. Inscription No. Nāgamaṅgala 64, *Epigraphia Carnatica*, Vol. IV. A standing figure of Āñjanēya is carved on the rock, in front of a *triśūla* set upright. To the right of the latter is a *kalaśa* with a trident set in it, also upright, and flanked by the sun and crescent. Here is a Nāgari inscription of two lines.

7. On the rock called Basavaṇṇana-guṇḍu there is a six-line Kannada inscription. The bull on the rock is rudely carved and resembles the Penugonḍa bull. An open *maṇṭapa* enshrines the bull and there is a pillar in front.

8. About 50 yards further up is situated the Gaṅgādharaśvara temple with a *mukhamanṭapa* of the Pāllegār period, having in its central *aṅkaṇa* pillars with



bracket figures as in Lepākshi, though the sculptures are ruder here. Two of the bracket images are shown as Mudugere-gauḍa and Balāvalli-gauḍa. Two pillars have rearing lions on elephants and two more are composite.

In the main cell facing east there is an *udbhava* liṅga of rude stone. Opposite to this cell and on its left side are three more cells which also contain liṅgas called Mallēśvara, Chandramaulīśvara and Sōmēśvara. These with Gaṅgādhareśvara and Gavi-Siddhēśvara further up in a cave, form the Pañchaliṅgas on the Chunchangiri hill.

9. The way leading up to the Gavi-Siddhēśvara cave temple is on rocks with no steps. The temple is a natural cave half way up the hill. It is semi-circular in shape, about 20' long, 15' broad and 4' high. It faces west, enshrining a liṅga. In front of it is a rudely-shaped damaged small Nandi said to have the power of granting the boon of children. The west face of the cave has now been walled up and makes a comfortable abode for hermits. There is water supply close by on the south, called Haḷe-Gajāguṇḍa.

10. On the top of the hill there is another cave temple dedicated to Sōmēśvara. This cave faces north. Since there are no steps to reach it, one has to walk on rocks to visit the temple.

11. On the south end of the top rock there is the Chēlūru-Kamba.

12. On the north end is the Gaḷige-Kallu with another pillar on the peak.

13. Further to the south and on the slopes of the hill there is the Sappe-svāmi maṭha.

14. To the north is Kaṇive-Hanumantarāya carved on rocks.

Aghalaya.

Aghalaya is a village about five miles south-east of Śravaṇa Belgoḷa and five miles west of Santebāchalli to which hobli it belongs.

LAKSHMĪNĀRĀYAṆA TEMPLE.

The Lakshmīnārāyaṇa temple in the village is a 17th century structure, architecturally unimportant. It has been for the most part rebuilt. The vestibule doorway is of potstone and ordinary. The granite pillars in the navaraṅga are square and rude.

MALLĒŚVARA TEMPLE.

The Mallēśvara temple is a Hoysala structure of soapstone belonging to about 1260 A.D. and resembling in many respects the temple at

General description. Gōvīdanahalli near Kikkēri. It is a trikūṭāchala (Pl. V, 1) without the towers. But its three cells are placed parallel to each other. Each cell has a closed vestibule. There is a common navaraṅga about 100 feet long and 25 feet broad. In the centre of the east wall there is only one doorway which leads out into a porch, two aṅkaṣas deep and having four pillars (Pl. V, 2).

The temple now stands on a high platform which appears to be quite modern.

The outer wall which has only two plain cornices below has plain pilasters in the upper part of the wall cutting it up into five parts in the north and five in the south. Two of these parts on either side are perforated with indented

Outer wall.

square pattern perforations.

The lower part of the upper wall bears sculptures in relief which, though not of high quality, are interesting. From the east door to

Sculptures.

the south there are only a few standing under canopies. They are Matsya, Kūrma and Varāha. The face of the last is broken. Each is supported by a Garuḍa.

The sculptures are more continuous from the east door northwards. They are in order :—

- (1) Kalki on horse-back holding sword and shield.
- (2) Buddha as a sanyāsi seated in yōgāsana with chinmudrā.
- (3) Balarāma.
- (4) Lakshmī dancing with kalaśa to left and elephant to right, having six hands (rosary, chakra, padma, pāśa, śankha and fruit).
- (5) Śrī Rāma holding bow and arrow.
- (6) Paraśurāma holding axe and fruit.
- (7) Viṣṇu standing—not fully carved—two sets.
- (8) Kṛishṇa and Satyabhāmā on Garuḍa.
- (9) Viṣṇu standing—three sets—not clear.
- (10) Indra and Śachī on elephant (Pārijātāpaharaṇa).
- (11) Viṣṇu standing—four sets.
- (12) Ugranarasimha.
- (13) Viṣṇu standing—three sets.
- (14) Viṭhala standing—supported by consorts. In the field above, conch and discus.
- (15) Viṣṇu standing.

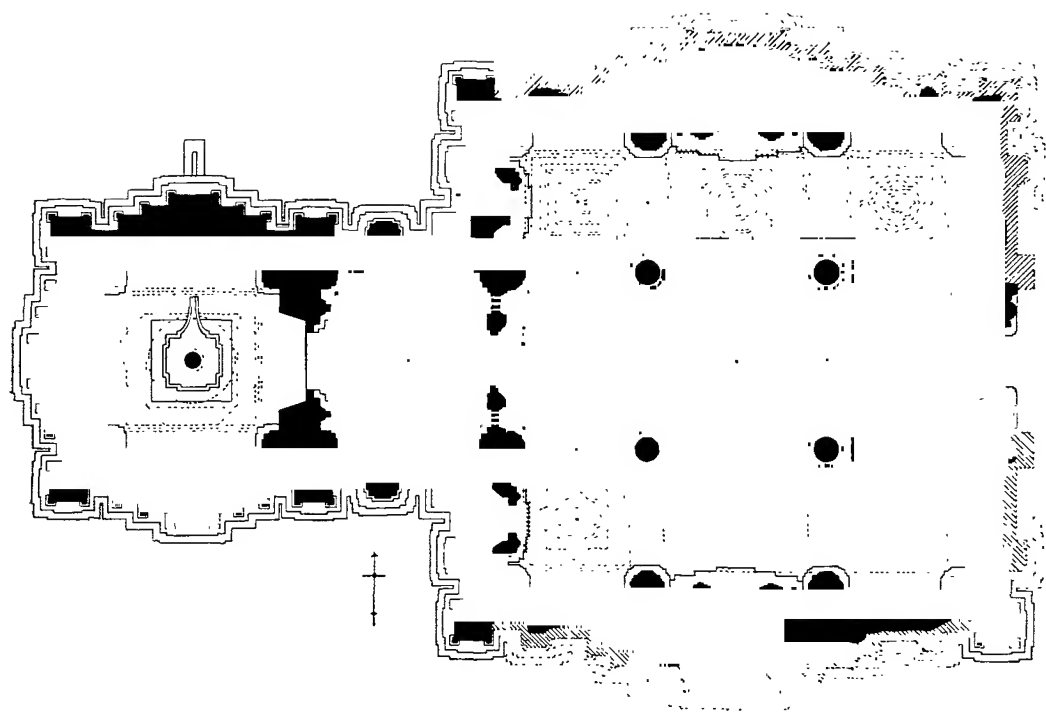
North wall—corner—

- (16) Viṣṇu standing—two sets.
- (17) North niche—empty.

North wall—continued—

- (18) Pārvatī dancing (rosary, goad, svargahasta, phala).
- (19) Bhairava standing with Bhairavī.

The upper wall appears to have been originally decorated throughout with large indented square pilasters and smaller ones bearing interestingly shaped towers and canopies. A good part of this outer wall on the south has now disappeared and is being substituted by a roughly built size stone structure. The back walls of the



**MAHALINGESVARA TEMPLE
SANTEBACHALLI**

1. GROUND PLAN (p. 41).



2. VESTIBULE CEILING, MAHALINGESVARA TEMPLE,
SANTEBACHALLI (p. 43).

garbhāṅkaṇas are also well preserved along with the old parapet in a few places. Originally the garbhāṅkaṇas stood out well separated from each other but more recently the bays have been filled in by earth and supported by a rubble wall which gives the building an oblong contour.

The pillars of the porch are necked cylindrical ones of potstone. Each of the two ceilings is comparatively plain except for the
Porch. padma dome and rosettes on the corner stones.

The navaraṅga doorway is also plain, the jambs evidently having lost their dvārapālas. The navaraṅga hall which has potstone
Navaranga. benches against the east wall is supported by thirty pillars of the necked cylindrical potstone variety (Pl. V, 3). The hall is divided into three parts each of which has a platform, about six inches high, facing the cell and bearing a Nandi image. The three central ceilings are similar to those in the porch.

Against the west wall of the navaraṅga are constructed seven towered niches. Two more are found against the north and south walls. Each of these niches has an image and there are more images placed around the navaraṅga. They may be thus identified starting from the south-east and running clockwise :—

- (1) Intertwining nāgas.
- (2) Sūrya with seven horses on the pedestal (Hoysaḷa image).
- (3) Hooded cobra.
- (4) Saptamātrikā panel with Virabhadra (Hoysaḷa work).

West wall—

- (5) Gaṇeśa.
- (6) Mahishāsuraṃardinī standing.
- (7) Umāmahēśvara in sukhāsana—good group but covered by muck.
- (8) Gaṇeśa.
- (9) Mahishāsuraṃardinī.
- (10) Gaṇeśa.
- (11) Mahishāsuraṃardinī.

North wall—

- (12) Sūrya with seven-hooded serpent over his head.
- (13) Shaṇmukha on peacock—the latter's head is broken.
- (14) Kēśava—right padma hand broken.

North-east corner—

- (15) Gaṇeśa.
- (16) Gaṇeśa.

The three cells are very similar to each other. Their vestibule and navaraṅga doorways have dvārapālas. The lintels of the vestibules have Umāmahēśvaras. On the architrave are :
The cells.

South cell—Pārvatī seated.

Middle cell—Dancing group.

Last cell—Pārvatī seated.

The vestibules have shallow padma domes. The garbhagriha doorways have Gajalakshmi on the lintels and Tāṇḍavēśvara on the architraves. The garbhagrihas have under the shallow padma domes, round-headed medium-sized black liṅgas the names of which cannot now be identified since the inscription dedicating the temple is not forthcoming.

Malagur.

MALLĒŚVARA TEMPLE.

The Mallēśvara temple is to the north of the village. It has a garbhagriha, a vestibule and a navaraṅga. The outside walls have their right-angled pilasters. Among the cornices of the basement one is octagonal. The tower and the navaraṅga are in ruins. The stone tower appears to have been a stepped pyramid originally. In the navaraṅga there are cylindrical necked pillars and a shallow padma-domed ceiling. The vestibule is open. The liṅga in the garbhagriha is conical-headed.

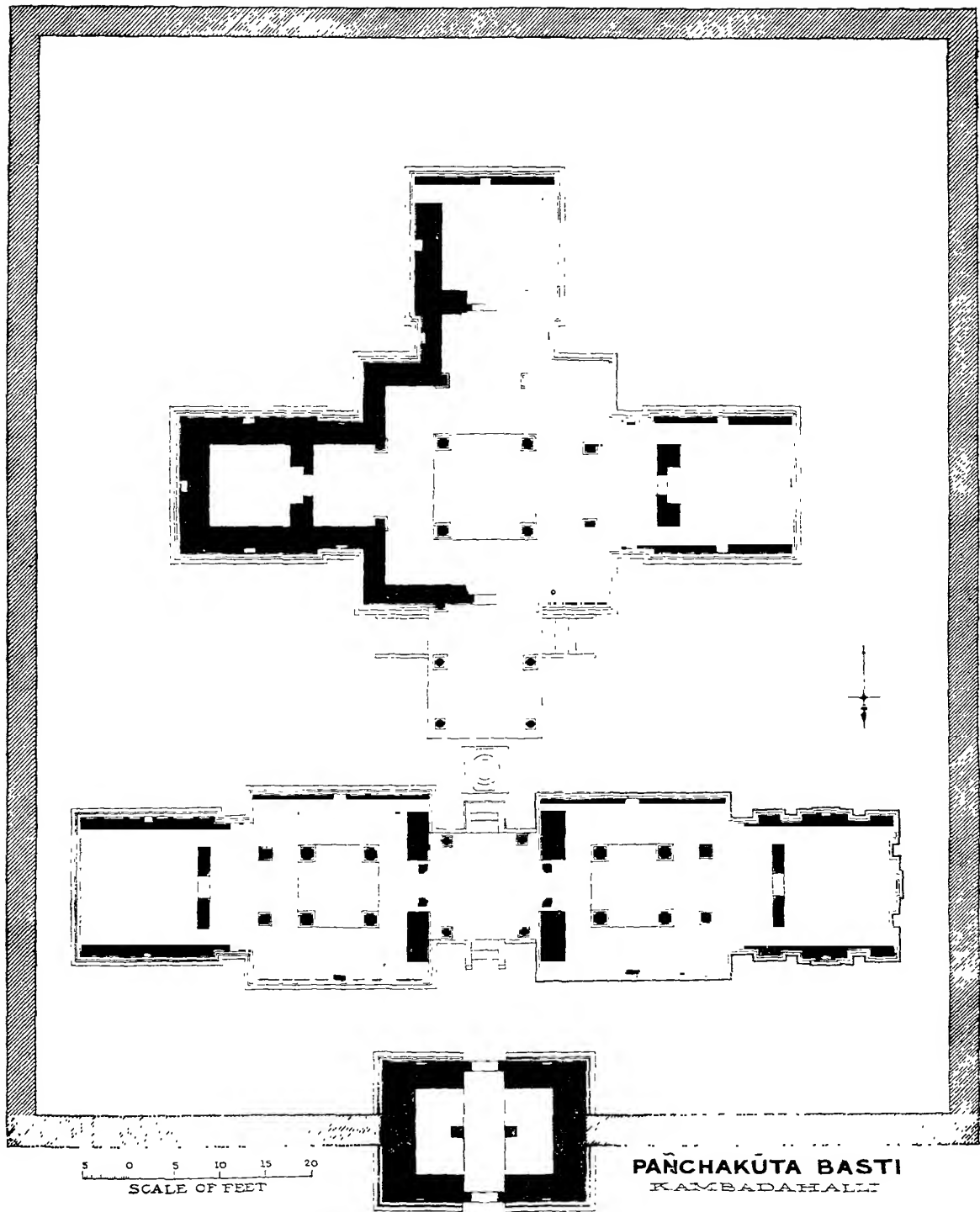
HARIHARA TEMPLE.

The Harihara temple is to the south of the Mallēśvara temple described above. It belongs to the 12th century A.D. according to a Kannada inscription of four lines on the Garuḍa-Nandi pedestal of the Harihara image, which mentions Viṣṇu-varḍhana, his queen Śāntale and the mahāmaṇḍalēśvara Baleyaṇāyaka who is said to have been the brother-in-law of Queen Śāntale. Baleya set up the image.

The temple is very plain, having two octagonal pillars in the navaraṅga, perforated screens on the jambs of the vestibule doorway with transverse rhomboidal perforations and a good image of Harihara, about 5 feet high. The image stands on a pedestal containing Nandi in the south-east and Garuḍa in the east. The god is fully ornamented and holds rosary, trident, chakra and śaṅkha with a sarpakuṇḍala in the right ear and a makarakuṇḍala in the left ear. His tōraṇa is serpentine with a simhalalāṭa. On either side of the god stands a consort. The nose of the main image is broken as also the right hand of the goddess on the left.

On the frieze of the tōraṇa of the image are the Ēkādaśa Rudras on the right and the ten avatāras of Viṣṇu on the left.

There is a stone oil mill to the south-east of the temple.



THE VĪRABHADRA TEMPLE.

A little to the north of the two temples above described, stands the Virabhadra temple which is a structure of the Pāllegār period. It is of no importance. In the navaraṅga are rude figures of Vīrabhadra, Gaṇapati and Nandi. In the garbhagriha is the image of Vīrabhadra, about 4½ feet high including the pedestal.

KALLĒŚVARA TEMPLE.

The Kallēśvara temple which stands about fifty yards to the south-east of the Vīrabhadra temple is characterless, though it is perhaps as old as the inscription No. Kṛishṇarājpet 68 standing to its south. There are no sculptures on the walls. The temple is mostly built of granite in the front aṅkaṇa and not important. The old structure was originally of one aṅkaṇa only and of potstone. The garbhagriha enshrines a liṅga and in the mukhamanṭapa a Nandi is kept. Against the outside north wall of the temple is kept a Hoysala Gaṇēśa image of potstone.

Santebachalli.

MAHALINGĒŚVARA TEMPLE.

Santebāchalli is a large village about fourteen miles north-west of Kṛishṇarājpet. It has five temples, the oldest of which is that of

General description.

Mahalingēśvara to the north of the village and close to the tank bund. It is now in a very dilapidated condition. When intact it must have been a rather artistic temple built in the Hoysala period. It has a garbhagriha, a vestibule and a navaraṅga with no porch (Pl. VI, 1). The outer walls of the navaraṅga have now disappeared, having collapsed. But the walls of the vestibule and the garbhagriha are intact and show very good workmanship.

The basement has five cornices, of which only one has been finished. On the other cornices Tāṇḍavēśvara and other images are partly

Outer view.

carved. The sōmasūtra has a well carved lion face with the water pouring on the head of a crowned person seated in padmāsana and supported by chauri bearers. The upper part of the wall is ornamented with plain pilasters. The soapstone tower which has three rows of carved turrets has well worked kīrtimukhas and figure panels among which may be noticed the following:—

South.—Ugranarasimha.

Vēṇugōpāla.

Bhīma fighting elephant.

Tripuradahana, etc.

West.—Tāṇḍavēśvara.

Umāmahēśvara.

Sala killing lion.

Mōhinī and monkey, etc.

North.—Monkeys sporting

Bhairava.

Kālabhairava, etc.

The temple originally must have had a porch of one *anḱaṇa* with a ceiling of concentric circles rising over an octagon. Some of these stones are lying about. The *navaraṅga* doorway ($5' \times 2'$) is yet standing.

The *navaraṅga* is a finely worked hall about $20' \times 20'$ with indented square pilasters and fine lathe-turned and bell-shaped pillars with well finished scroll, floral and horse-shoe bands and beaded hangings.

The *navaraṅga* ceilings, at least those that are now standing, are all deep domes of the following description :—

East.—Circular gallery and concentric circle.

South-east.—Disappeared.

South.—Disappeared.

South-west.—Arched śrīchakra gallery with similar concentric śrīchakras above.

West.—Square gallery and concentric squares.

North.—Octagonal gallery with concentric octagons.

North-east.—Eight-pointed starred gallery with similar concentric stars.

Central.—Octagonal gallery with concentric octagons.

Many of the pendant buds have now disappeared.

Set inside the walls of the *navaraṅga* are four niches which contained beautifully carved images, each about $2\frac{1}{2}$ feet high. Only three of them are now remaining in a mutilated condition.

South.—Standing Brahma with the nose and hands broken. Only the central face is bearded. A fine figure.

Second niche—Blank.

Third niche—Blank—but near it is a much mutilated Umāmahēśvara group, with the body of the goddess broken.

Fourth niche—Vishṇu standing; well carved, but all the hands are broken.

The towers of these niches are many-storeyed, though carved in relievo.

The vestibule doorway which is supported by Śaiva *dvārapālas* and dancing ladies has perforated jambs with the indented square perforations correctly and elegantly carved. The lintel and architrave are blank. It is said that in the *navaraṅga* there was a fine large bull, about six feet in length, which is said to have been taken away to Bangalore.



1. PANCHAKUTA BASTI, KAMBADAHALLI (p. 44)



2. YAKSHI (PADMAVATI?),
SANTINATHA BASTI, KAMBADAHALLI (p. 48).



3. YAKSHI, ADINATHA BASTI,
KAMBADAHALLI (p. 45)

The vestibule has a very well carved ceiling with the eight Dikpālas on the corner stones, and an octagonal gallery having Śiva and Gaṇēśa dancing with Kumāra and the Ādityas looking on. There are three sets of three concentric arches above with a scroll circle having dancing Yakshas (Pl. VI, 2).

The garbhagriha doorway which has dvārapālas on the jambs and Gajalakshmi on the lintel has five variedly shaped turrets on the architrave.

The garbhagriha ceiling is well carved with lion faces on the corner stones and a lotus in the dome. The līṅga is dark and medium sized.

ĀÑJANĒYA TEMPLE.

The Āñjanēya temple is a very plain structure of the Vijayanagar period with a large slab having a Vīrāñjanēya image carved on it in relieve. It is archæologically unimportant.

A large number of vīragals and māstikals are lying near Māstamma's temple. None of them bears an inscription.

NĀRĀYAṆA TEMPLE.

The Nārāyaṇa temple is a plain structure of the late Hoysala period with four neckless granite pillars, shallow padma ceilings, no pradakṣiṇa and a Nārāyaṇa image, about seven feet high, of the late Hoysala period. It has the ten avatāras on its rather poorly worked prabhāvaḷi. The image is supported by consorts and holds śankha, padma, gadā and chakra.

VĪRABHADRA TEMPLE.

The Virabhadra temple is situated in the centre of the village. It is a structure of an ordinary type and belongs to the Vijayanagar period. It contains a garbhagriha with a small Virabhadra image, about 2½ feet high, and a seated Kālī image, a vestibule with a small Nandi, its doorway having dvārapālas, a navaraṅga with four cubical pillars having sixteen-fluted shafts, and with a shallow padma dome, and a mukhamanṭapa, now walled up, of fifteen aṅkaṇas with similar cubical pillars. Only the two front pillars of the mukhamanṭapa have low bas-relief sculptures like wheeling acrobats, Gaṇēśa resting in palanquin, Purushamṛiga worshipping līṅga, swan, yāli slaying lion and two lions rearing backwards. The tower over the garbhagriha is of brick and mortar. The temple is not of much architectural importance. The inscription, Kṛishṇarājpet 65, is standing to the left of the main entrance.

Kambadahalli.

Kambadahalli is an ancient village about a mile to the south of Biṇḍiganavale, a hobli town in the north-west of Nāgamaṅgala taluk.

Situation. Its name is derived from the lofty Jaina pillar that stands near its north-west corner. In the earliest inscriptions it is described as a part of Biṇḍiganavale which name must thus be earlier.

PAÑCHAKŪṬA BASTI.

(Pl. VII).

This small village has on its west a group of seven shrines close to the Jaina pillar. These are perhaps some of the oldest Jain monuments of importance in the State (Pl. VIII, 1).

History.

They appear to have been constructed in at least three stages and to have undergone repairs several times. Yet they maintain an architectural character which is easily distinguishable, being made almost completely of granite.

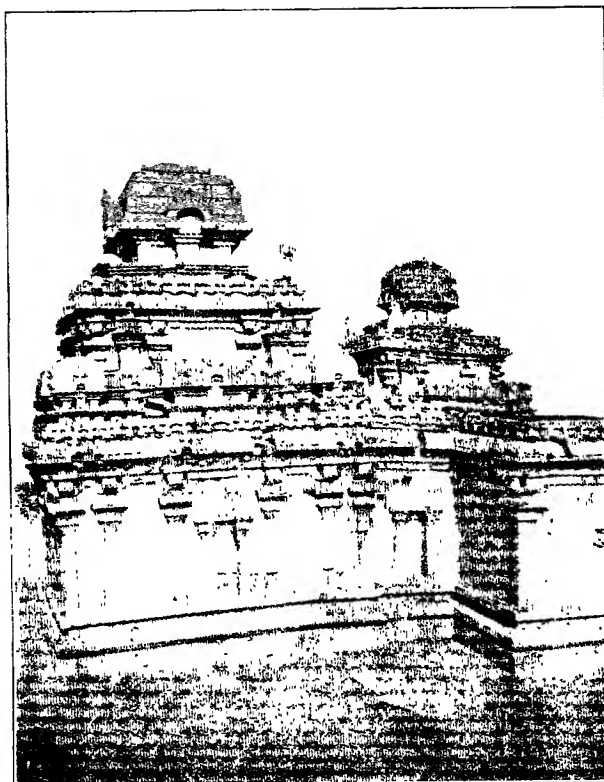
The earliest structure appears to be a cross-shaped trikūṭāchala with straight sides having three garbhagrihas with open vestibules and a common navaraṅga with a porch of two aṅkaṇas, the whole group facing north. We shall call it the Ādinātha Basti.

Adinatha basti.

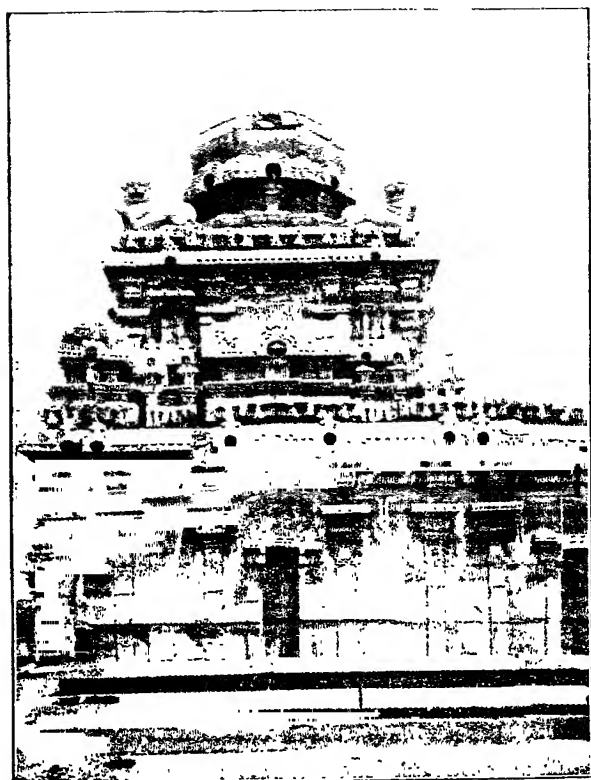
The chief external features of the Ādinātha Basti are : the well dressed octagonal cornice of the basement ; the right-angled pilasters with beaded hangings, mermen or Yakṣhas or Jinas occasionally and loaf-shaped top mouldings and deep ribbed brackets with vertical floral bands on the walls ; and niches surmounted by a floral or makara tōraṇa with flying Gandharvas or ridden yālis occasionally, mukkoḍes, or makaras ridden by Yakshas. Some of these niches have yet the originally installed Jaina images. All the 24 Tirthankaras seem to have occupied these niches. Under the cornice is a row of swans in various attitudes. The eaves are sharply curved and ornamented with horse-shoe-shaped arches with floral śikharas and corners and a line of medallions. The parapet has a frieze of sea-horses or lion-faced fish. The three towers are all of granite. The first tier is made up of turrets having boat-shaped śikharas on each side and square-shaped śikharas in the corners. The second tier is made up again of a frieze of swans, a sharp cornice with horse-shoe arches and a row of lion-fish above which are placed in the corners regardant maned lions with one uplifted fore-paw reminding us of the Pallava lion. The towers (Pl. IX, 1, 2 and 3) are variedly shaped, the east one being round, the north one square and the west one octagonal. Each of these has on each side a floral base having on each side a horse-shoe arch. Each of these again is bulbous. It is noteworthy that the bulbous dome of the east tower (Pl. IX, 1) anticipates that of the Taj by at least seven centuries. Each of these śikharas rises on a *grīva* or neck which is well-shaped and is ornamented



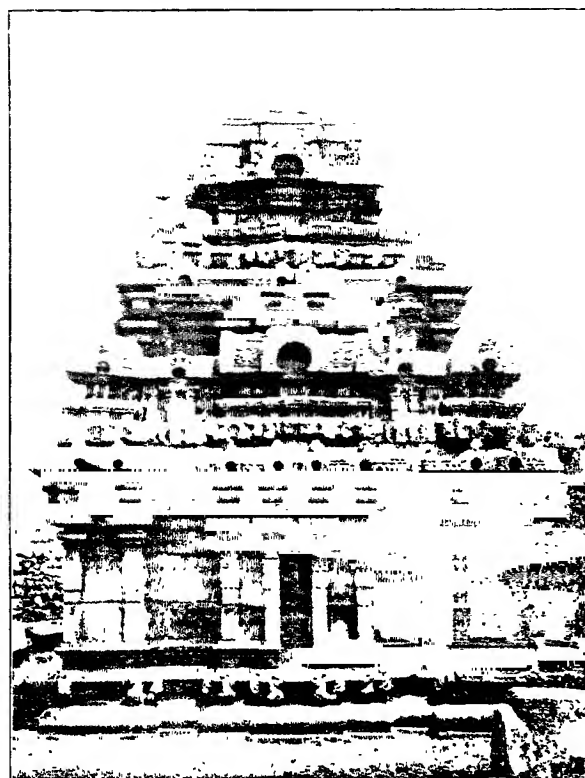
1. EAST TOWER, ADINATHA BASTI (p. 44).



2. SOUTH TOWER, ADINATHA BASTI (p.44).



3. WEST TOWER, ADINATHA BASTI (p. 44).



4. WEST TOWER, TWIN BASTIS (p. 46).

with pilasters. On the top of the śikhara there is a padma placed upside down, but in each case there is no kalaśa. These towers remind us of the Chāmuṇḍarāya Basti of Śravaṇabelgoḷa, of the Bhōga-Nandi temple tower at Nandi and of the brick tower of the Rāmanāthēśvara temple at Narasamaṅgala and even hint at a distant connection with the Kailāsa temple at Ellōra and the Dharmarāja ratha of Māmallapuram. There is little doubt that they belong to a period much earlier than that of the Hoysalas and perhaps much nearer to that of the Bhōga-Nandi temple. The date C. 900 A.D. may be approximately assigned to these structures.

The inner view of this trikūṭāchala temple is comparatively plain except for the sculptured images installed in it. The navaraṅga doorway is plain and the four pillars inside the navaraṅga are octagonal without any definite bell moulding. But the vase and in place of the wheel moulding an octagonal loaf-shaped moulding appear. The brackets have no ribs. The slabs of the roof around are convergingly shaped and placed so as to appear like rays emanating from the centre.

The central ceiling which is composed of three large slabs of granite is flat and divided into nine panels which contain well-carved and slim-bodied Dikpālas riding on finely shaped vāhanas with Dharaṇīndra Yaksha in the central panel blowing a conch in the right hand and holding staff in the left with a five-hooded cobra on his head and a chāmara bearer on each side.

The pilasters of the open vestibules are octagonal (on the south) or cubical with indented square shafts and vase-shaped and round cornice mouldings having beaded and floral hangings on the cubical mouldings. The central or southern cell has on a simhapīṭha an image of Ādināthasvāmi of soapstone. Its supporting male chāmara bearers are of granite. This raises the doubt that the soapstone Ādinātha is not the original image, the old image being probably the one now kept in the south-west corner of the navaraṅga. The latter appears to have been for some reason dethroned and transferred and a soapstone image installed very probably by Pārśvadēva of the Gaṅga dynasty who was a general in the Hoysala army in 1167 A.D.

In the south vestibule are kept two standing images of Pārśvanātha with the seven-hooded cobra, each about six feet high. Since the vestibule beam sprung a crack, two supporting pillars were given perhaps by Pārśvadēva in the Hoysala period. The latter person perhaps also got the images of the corresponding Yaksha and Yakshiṇī installed in front of these additional pillars. The Yakshiṇī is a very fine figure, well ornamented with finely folded drapery and two gods riding on a regarant lion on the pedestal.

The east cell contains an image of Nēminātha of granite seated on a simhapīṭha and having two male chāmara bearers. His Yaksha and Yakshiṇī are seated in the vestibule.

In the west cell is seated Śāntinātha of granite, bereft of his original simha-pīṭha. In the vestibule of this cell are seated two similar looking Yakshas who perhaps do not belong to him. In the south-east corner of the navaraṅga are a Yaksha and Yakshiṇī, the latter being a finely carved specimen. Perhaps they belonged to the Śāntinātha shrine originally, or at least the Yakshiṇī.

It is doubtful if the porch was not put in slightly later. In front of the porch is an octagonal pīṭha bearing the eight Dikpālas on its corresponding faces.

About 10 feet in front of the porch of the trikūṭāchala is a pair of twin temples built facing each other and generally similar in plan. The east one has the octagonal cornice while the west one has the round cornice (Pl. IX, 4) on the basement with a row of lion-fish just above it. In other respects these two temples are similar in character to the central shrine of Ādinātha in the trikūṭāchala. The wall pilasters have not the ribbed brackets here and the tōraṇas over the niches are highly floral.

A porch about fourteen feet wide now connects the two where formerly there might have been an open space. The grouping of these five temples in close juxtaposition reminds us of the temples of Āvaṇi, which they resemble in many respects. In its inner view the western structure has many resemblances to the triple temple. Its navaraṅga doorway jambs bear the waved floral band. The navaraṅga pillars are octagonal with beaded hangings and having the vase and loaf mouldings. The side ceilings are sloping and plain. The central ceiling which is flat has the Dikpālas with Dharaṇīndra Yaksha in the centre. From the open vestibule the Yaksha and Yakshī are missing. In the garbhagṛiha is a seated image of a Jina Tīrthankara attended by male chāmara bearers.

The east shrine is similar except that its pillars are round and lathe-turned like those of the trikūṭāchala porch and of the Narasamaṅgala temple, its central ceiling being similar and with the vestibule also vacant. The seated Jina in the garbhagṛiha is similarly attended by male chauri bearers.

In the compound near the porch is a standing image of Pārśvanātha with the legs broken and in the west compound wall is a soapstone elephant. What the original position of these were, is uncertain.

About ten feet to further north is a granite gateway without a tower with the octagonal cornice on the basement, Jinas standing in the niches with floral tōraṇas above them and right-angled pilasters on the upper walls with the rows of swans above and sharply curved eaves with horse-shoe arches. The gateway is only about 7'×5', rather too narrow for an important temple but perhaps particularly safe. This gateway had originally on either side a compound wall enclosing the five shrines which together gave the temple the name of Pañchakūṭa Basti. The Basti belonged to the Mūlasaṅgha, Konda-kundānvaya, Pustakagachcha and Dēśigaṇa.

SANTINATHA BASTI, KAMBADAHALLI—FRIEZES.



1. ELEPHANT FRIEZE (No. 8—p. 47).



2. ELEPHANT AND LIONS (No. 6—p. 47).
TWO BULAS FACING EACH OTHER (No. 19—p. 47).



3. TWO RIDERLESS HORSES (No. 15—p. 47).
ELEPHANT AND HORSES (No. 17—p. 47).

ŚĀNTINĀTHA BASTI.

About twenty feet to the north of the compound wall and a little to the north-east of the gateway were built, at a slightly later period, two other temples facing each other.

The basement is high with a round cornice of soapstone and a finely carved frieze of ridden horses and elephants, wild lions and yālis.

Outer view.

This frieze is one of great interest, its workmanship being superior to that occurring in any Hoysala temple. The animals are more natural and lively and bespeak of the master artist who outlined them as also the finely shaped, large-chested, small-loined riders. Commencing from the north doorway and running clockwise, the striking sculptures are noticed here :—

North face—

- (1) A lion with ram's horns fights a yāli or trunked lion.
- (2) Lion frieze with makara in the corners.
- (3) A battle between two elephant corps.

East face—

- (4) Cantering horsemen.
- (5) Row of lions.

South face—

- (6) Two lions attacking an elephant (Pl. X, 2).
- (7) Two royal figures on horseback with umbrella holders behind them.
- (8) Two elephant corps fighting. The fore-shortened elephants which are attacked by those in profile are well carved. The riders wear well-shaped tiara (Pl. X, 1).
- (9) Horsemen.
- (10) Lion frieze with makaras at the corners.
- (11) A high personage seated on a throne with attendants
- (12) An elephant procession.
- (13) An elephant racing to attack a horseman.

West face—

- (14) A battle scene with spear-men and horsemen intermixed. One hero has fallen
- (15) Two riderless horses. The male follows the female and paws the earth with its hoof (Pl. X, 3).
- (16) A cavalry battle.
- (17) An elephant pulling a rider off the horse he is riding (Pl. X, 3).

North face—

- (18) Men on elephants pursuing lions.
- (19) Two bulls facing each other, perhaps fighting.
- (20) Two horses fighting.

(21) Two trunked yālis facing each other.

The sculptures on the base of the east shrine are better outlined and finished than those on the west shrine. But between the two a platform has been built in which does not allow a full appreciation of the original outlines of the structure here. The upper portion of the west shrine is of well-dressed granite blocks, while the upper part of the rest of the walls is all of bricks of size 11"×6"×2".

The navaraṅga doorway on the north which bears the inscription (Epigraphia Carnatica, Mysore Supplement, Ng. 232) of Boppa, son of

Navaranga doorway. Gaṅgarāja, has on its jambs five ornamental bands consisting of floral scrolls, rhomboidal rosettes, flowers and an indented square pilaster with a floral vertical band, beaded hangings on its cubical mouldings and its vase and loaf mouldings. A row of swans appears below the cornice which is unworked. Very probably it is a later insertion.

The western shrine or Śāntinātha Basti consists of a large garbhagṛiha, about twenty feet square, with a shallow padma ceiling borne on four octagonal pillars with beaded hangings. In it on an octagonal pedestal bearing relievos of the eight Dikpālakas stands a colossal image, about ten feet high including the base, of Śāntinātha with a smiling face. The image is slim-bodied and well proportioned and bears a smile.

Santinatha.

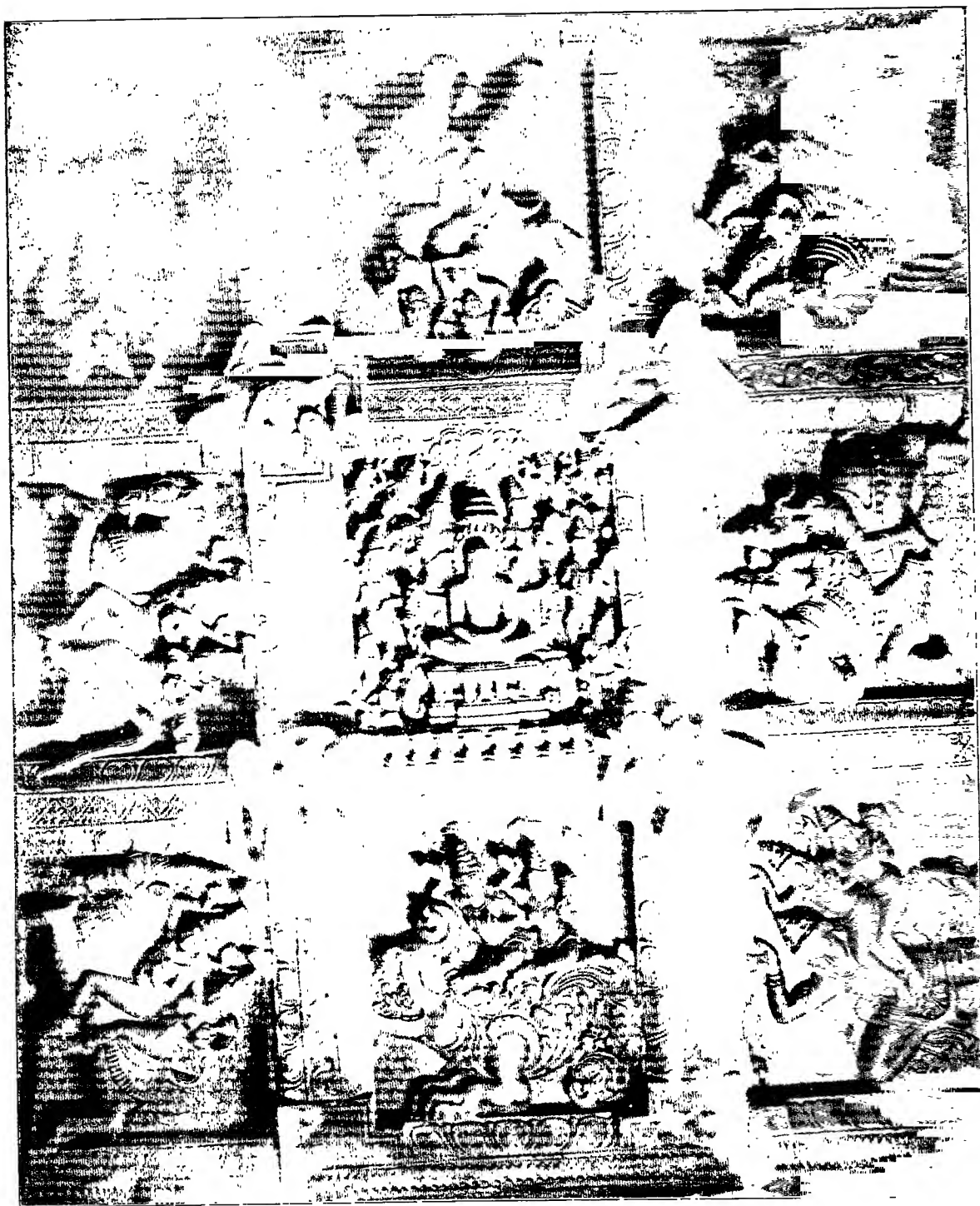
The original stone structure ends with the doorway without a porch.

To it was added at a later date a navaraṅga of nine aṅkaṇas with its four soapstone pillars of the bell-shaped variety similar to those of the porch

Navaranga.

of the trikūṭāchala and of the temple at Narasamaṅgala. There is nothing important in the navaraṅga except the five images kept in it. From the south-east clockwise these are as follows :—

- (1) A Yaksha seated with an overturned vṛishabhapiṭha in front of him, holding padma, paraśu, akshamālā and phala.
- (2) A colossal seated Nēminātha of soapstone in dhyānāsana with a halo around his head and with two beautifully carved chāmara bearers behind him (Pl. I, Frontispiece). The latter are some of the finest pieces of work in the temple.
- (3) A Jina seated in dhyānāsana with a fine tōraṇa behind him consisting of a floral arch, a jewelled arch and a serpentine arch with mangoes and Yakshas dancing and drumming in the convolutions.
- (4) A Yakshī (Padmāvatī?) on Garuḍa pedestal with abhaya, chakra, chakra and padma (Pl. VIII, 2). It is a remarkable figure for its anatomy which is exceedingly similar to the finest Chōḷa images with exaggeratedly high breasts, low belly, *sari* on lower part of the body, jewelled necklet, anklets, armlets, bracelets, ear-rings and tiara, with the hair hanging in rich curls on either shoulder.



NAVARANGA CEILING, SANTINATHA BASTI, KAMBADAHALLI (p. 19).

Mysore Archaeological Survey.]

Inside the garbhagriha on the beam appears the inscription of Virarājendra. On the abacus of the north-east pillar is the fourteenth century inscription published in the supplement.

Near the original vestibule doorway of the shrine is an empty octagonal pīṭha on either side, on which stood a dvārapāla. The pair is now found to the east of the navaraṅga doorway and it is a remarkable pair (Pl. XII, 1 and 2). The south one holds : abhaya, cobra, bell with trident head, uplifted hand, trident and broken resting on gadā ; and is standing with its loins twisted in the Chōḷa fashion (as at Kittūr). The north one which holds in its back hands a trident and a cobra has its front hand resting on the mace and the right leg crossed behind the left one. Both the figures are well bejewelled and wear curly long hair, large *śle*-earrings and jewelled tiaras.

The doorway between them is similar to the one on the north but has on the jambs Manmatha and Rati in addition to the carved bands.

The building further east of this part appears to have been an independent basti with a garbhagriha, an open vestibule and a navaraṅga, the pillars being mostly of the early bell-shaped kind. The garbhagriha appears to have lost its image whereafter its back was opened out to make an eastern entrance.

Eastern basti.

The most important æsthetic piece in this part of the temple is the beautiful central ceiling (Pl. XI) which is a flat one composed of three large slabs and very closely resembling the ceiling of the Kallēśvara temple at Aralaguppe. In the eight outer panels are the respective Dikpālakas finely designed and delicately carved with slender loins and body, beautiful faces and tastefully placed ornamentation. From each corner of the central panel hangs down a flying Gandharva in very high relief offering flowers. In the centre surrounded by male chāmara bearers, Gandharvas, Yaksha and Yakshiṇī and seated on a simhapīṭha with elephants at the back is an extraordinarily beautiful image of a Jina with a halo behind his head and a *mukkoḍe* above. A remarkable feature of the image is that over the head is a hemispherical bulge covered with curly hair resembling the images of the Buddha.

Navaranga ceiling.

PILLAR.

Directly to the north of the Pañchakūṭa Basti on a high platform composed of irregular stones stands a tall pillar (Pl. XII, 3) of hard dark grey soapstone on an octagonal pedestal having the eight Dikpālakas. Its shaft has the following mouldings : square, octagon, sixteen-fluted, cylindrical with three bands, *viz.*, lotus, jewel and wavy creeper ; bell (poorly developed), wheel shape, square abacus and seated Brahma in the form of a Yaksha, facing east. The pillar is one of the most elegant in the State and has given the village its name.

Bindiganavale.**THE NAGARÊŚVARA TEMPLE.**

The Nagarêśvara temple to the north-east of the village is an unimportant structure. In its navaraṅga are four cylindrical soapstone pillars of the bell-shaped type, which perhaps have been brought from elsewhere and set up here.

The liṅga in the garbhagṛiha might be an ancient piece.

The building has a porch in front and consists of a garbhagṛiha, a vestibule and a navaraṅga. The last has a cell on the north enshrining a modern image of Śrīnivāsa.

In the navaraṅga are kept rude images of Gaṇapati, Mahishāsūramardinī, Bhairava and Nandi.

KÊŚAVA TEMPLE.

The Kêśava temple is in the centre of the village and faces east. It consists of a garbhagṛiha, a vestibule with a cell on either side, a navaraṅga, a mukhamanṭapa porch, a pātālāṅkaṇa with shrines for the Āchāryas on the north and a mahādvāra. The temple has an outer-pradakṣiṇā and a prākāra wall.

The outer walls of the garbhagṛiha and vestibule are of soapstone and have right-angled pilasters. The outer walls of the navaraṅga and the rest of the building are built of granite. The pillars of the pātālāṅkaṇa have square base and octagonal mouldings. Those of the porch are cubical and square of the Vijayanagar type. But the pillars of the navaraṅga are of two types. Those in front have cubical base and sixteen flutes. Four of the remaining pillars are cylindrical and some of them bear modern inscriptions mentioning that they were gifts by private individuals.

The vestibule doorway has perforated screens on the sides.

The cell to the right of the vestibule has the wooden images of Garuḍa and Hanumān made recently in Bangalore. The eyes of Garuḍa are *Sāligrāma* stones.

The image of Saumyanāyakī is enshrined in the northern cell. It is a Vijayanagar period image.

The garbhagṛiha doorway is a Hoysala piece. The image of Kêśava in the garbhagṛiha is also a Vijayanagar piece and poor in workmanship.

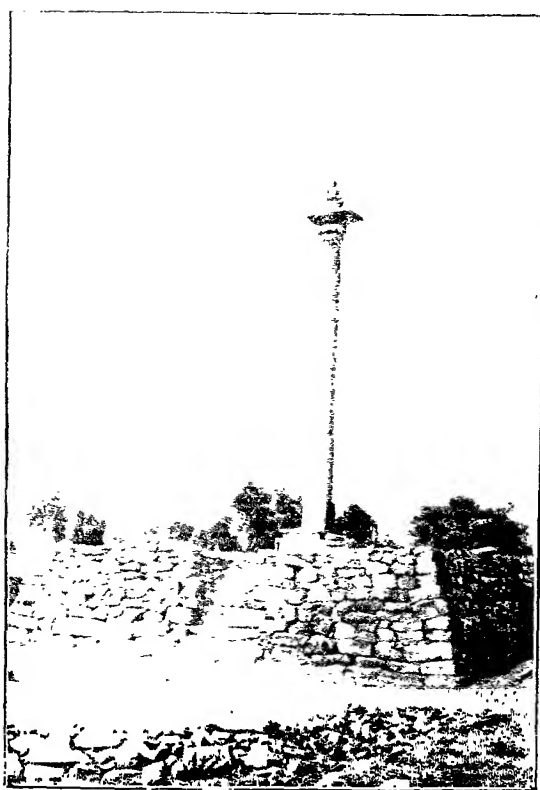
The temple appears to be a monument dating from the late Hoysala period. Two modern inscriptions and a late Hoysala inscription were discovered in the temple.



1. DVARAPALA FIGURE, SANTINATHA BASTI, KAMBADAHALLI (p. 49).



2. DVARAPALA FIGURE, SANTINATHA BASTI, KAMBADAHALLI (p. 49).



3. PILLAR IN FRONT OF PANCHAKUTA BASTI, KAMBADAHALLI (p. 49).



4. ARJUNA, KEDARESVARA TEMPLE, NAGALAPURA (p. 54).

TUMKUR DISTRICT.

Nagalapura

Nāgalāpura is a village about 5 miles to the south of Māyisandra. It appears to have been a prosperous agrahāra town in the later Hoysala days between about 1250 and 1340 A.D. as evidenced by its temples which appear to belong to about 1260 A.D. and the inscriptions of Ballāḷa III at the entrance to the place. Near these inscriptions and also at the south-east corner of the village are lying the images of Bhairava and other gods which are undoubtedly of Hoysala workmanship. The village has two temples both of which must have been very beautiful structures before they became dilapidated.

CHENNAKĒSAVA TEMPLE.

The Chennakēśava temple is built on a high ground in the centre of the old town which has now been converted into fields. The structure has a garbhagriha without a vimāna, a vestibule and a navaraṅga and appears to have had a porch which has now disappeared (Pl. XIII).

The garbhagriha whose outer walls now stand almost intact is a highly ornate star-shaped structure (Pl. XIV, 1). Its tower has disappeared. The outer navaraṅga wall is square with projecting sides. It is intact only to the level of the basement above which the outer navaraṅga wall has disappeared except in the south-east and north-east corners. The basement contains six beautifully worked friezes of elephants, horsemen, scroll work, a blank frieze on which the Paurāṇic scenes were intended to be carved, makaras and swans. All these carvings closely resemble those of Sōmanāthpur. The top portion of the outer walls has ornamental pilasters with canopies bearing variegated towers.

Wall images.

The wall images are as under :—

South-east corner of navaraṅga.—

1. Dancing Gaṇēśa.
2. Amaranārāyaṇa with a fine but damaged figure of Garuḍa.
3. Standing Viṣṇu with the hands broken.

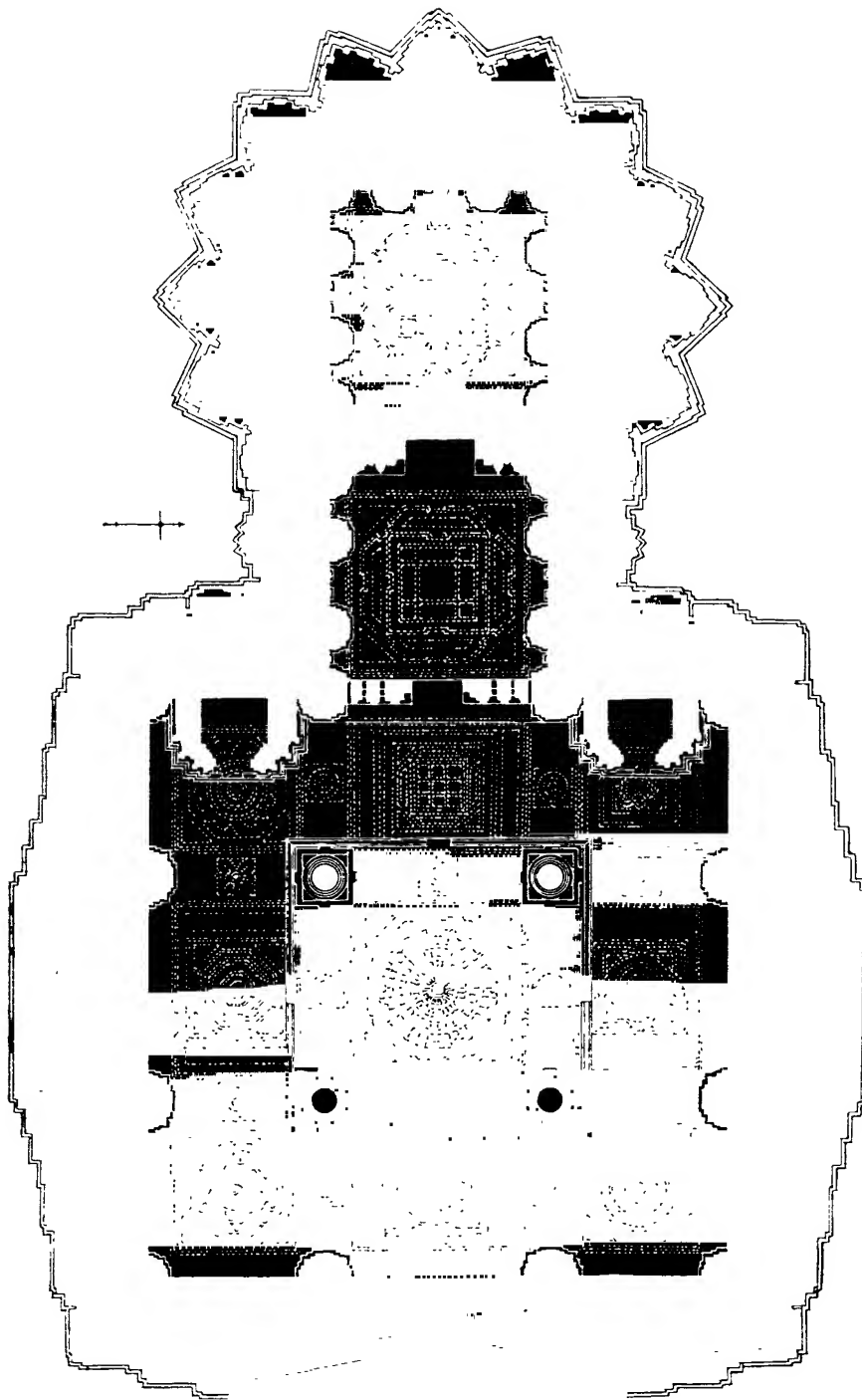
South of vestibule.—The images here have not been fully finished.

4. Standing Viṣṇu with padma, gadā, chakra and śankha.
5. Two monkeys fighting for a fruit.
6. Gōvardhanadhāri.

7. Yōgā-Narasimha.
8. Indra on Elephant.
9. Kṛishṇa and consort on Garuḍa.
10. Viṣṇu standing. Hands are damaged.
11. Dancing goddess with eight hands. Damaged.
12. Viṣṇu standing with consorts. The attributes are padma, chakra, gadā and śankha.
13. Dancing Sarasvatī. Unfinished.
14. Standing Brahma. Bearded.
15. Viṣṇu standing with gadā, chakra, padma and śankha.
16. Mōhinī and monkey.
17. Hayagriva seated with the head of a horse and holding rosary, chakra, śankha and a book (Pl. XIV, 2).
18. Viṣṇu standing with padma, śankha, gadā and chakra.
19. Viṣṇu standing with gadā, śankha, padma and chakra.
20. Durgā seated with sword, trident, drum and bowl and treading on demon.
21. Viṣṇu standing with gadā, śankha, chakra and padma.
22. Yōga-Nārāyaṇa (Pl. XIV, 3). The form shows Viṣṇu seated in padmāsana with one palm facing upward and placed over the other. The attributes are śankha and chakra.
23. Viṣṇu standing with chakra, śankha, gadā and padma. Damaged.
24. Ugra-Narasimha. Damaged.
25. Viṣṇu standing. Damaged.
26. Sarasvatī seated with rosary, goad, pāśa and book (broken).
27. Viṣṇu standing. Broken.
28. Dharaṇī-Varāha. Snout broken.
29. Lakshmī and Nārāyaṇa on Garuḍa.
30. Vēṇu-Gōpāla with Garuḍa standing to right.
31. Viṣṇu standing with consort and holding padma, gadā, śankha and chakra.
- 32, 33. Near this on the ground are the fallen images of standing Narasimha and standing Viṣṇu. The latter holds broken padma, chakra and śankha.

North-east corner. —

34. Dancing Mōhinī built transversely into the wall.
35. Dhanvantari (Pl. XV, 1). Two-handed Viṣṇu seated in padmāsana with chakra and śankha in the field above. The hands are broken.
36. Standing Viṭhala with a bag in each of his two hands (Pl. XV, 2). A consort stands on each side.
37. Dakṣiṇāmūrti wearing long coat.



CHENNAKĒŚAVA TEMPLE
NĀGALĀPURA

1 5 10 15 Ft.

GROUND PLAN (p. 51).

The old navaraṅga doorway appears to have been repaired and the rest of the damaged walls covered up by rubble masonry in 1920 as stated in an inscription of this date on the lintel. The

Navaranga.

navaraṅga which is about 20' square, is one of impressive ornamental workmanship. Its wall pilasters are cruciformed, while its four central bell-shaped pillars have their mouldings well ornamented with beaded hangings and simhalalāṭas. The abacus bears lion faces below and well designed scroll work on the sides, while the capitals have rearing lions with the warriors supporting in the corners. Each pillar had originally four bracket images which have now disappeared (Pl. XV, 3). Of the ceilings, all except the one near the doorway of the vestibule are domes finely carved with good depth and interesting designs. Most of them have concentric circles. The south ceiling has a concentric octagon. That on the west is flat with nine panels having blown lotuses. The one on the north-east has concentric squares with an inset curve-sided Śrīchakra. The central ceiling which is supported on corner stones bearing figures of the Dikpālas has a deep gallery with two concentric circles supported by vaulted ribs and having a large bud pendant. Against the west wall are two towered niches whose deities are now absent.

The doorway of the vestibule has jambs bearing the dvārapālas and perforated screens. On the lower lintel appears Amara-Nārāyaṇa,

Vestibule.

while on the upper one there is the figure of dancing Viṣṇu. The vestibule is about 7' square with cruciformed pilasters on the walls and a flat ceiling having a padma surrounded by the Dikpālakas.

Under a similar ceiling in the garbhagriha stood originally an image of Chennakēśava which has now disappeared. In its place now

Garbhagriha.

stands a largish image of Venkaṭeśa, about 5' high, with scroll work on the prabhāvali and a consort on each side. The image is of the Vijayanagar times. The attributes are: dāna, chakra, śankha and kaṭi.

KĒDĀRĒŚVARA TEMPLE.

Directly to the north-east of the Chennakēśava temple and about 200 yards away stands the soapstone temple of Kēdārēśvara with

General description.

sculptures more finely worked (Pl. XVI, 1). It appears that this temple was first completed and then the Viṣṇu temple was taken up for finishing.

The temple has a garbhagriha of the sixteen-pointed star shape, a vestibule and a navaraṅga with its door to the south. The old porch has disappeared.

The outer wall which is reared upon a foundation of floating slabs is similar to that of the Kēśava temple in its basement of six sculptured friezes, its wall images and turreted canopies. Between the latter two, there is a projecting eaves-shaped cornice with dentil ornamentation above and rows of knob heads below. The basement friezes have (1) elephants, (2) horsemen, (3) scroll work, (4) blank, intended for Paurāṇic scenes, (5) makaras, with fan tails and riders on their backs, and (6) swans with peacock tails.

Outer walls.

The wall images are well designed and finely finished. They are not inferior to those at Nuggihalli. They stand on pedestals ornamented with scrolls and floral work. Starting from the door, pradakṣhiṇa-wise, they are as follows :—

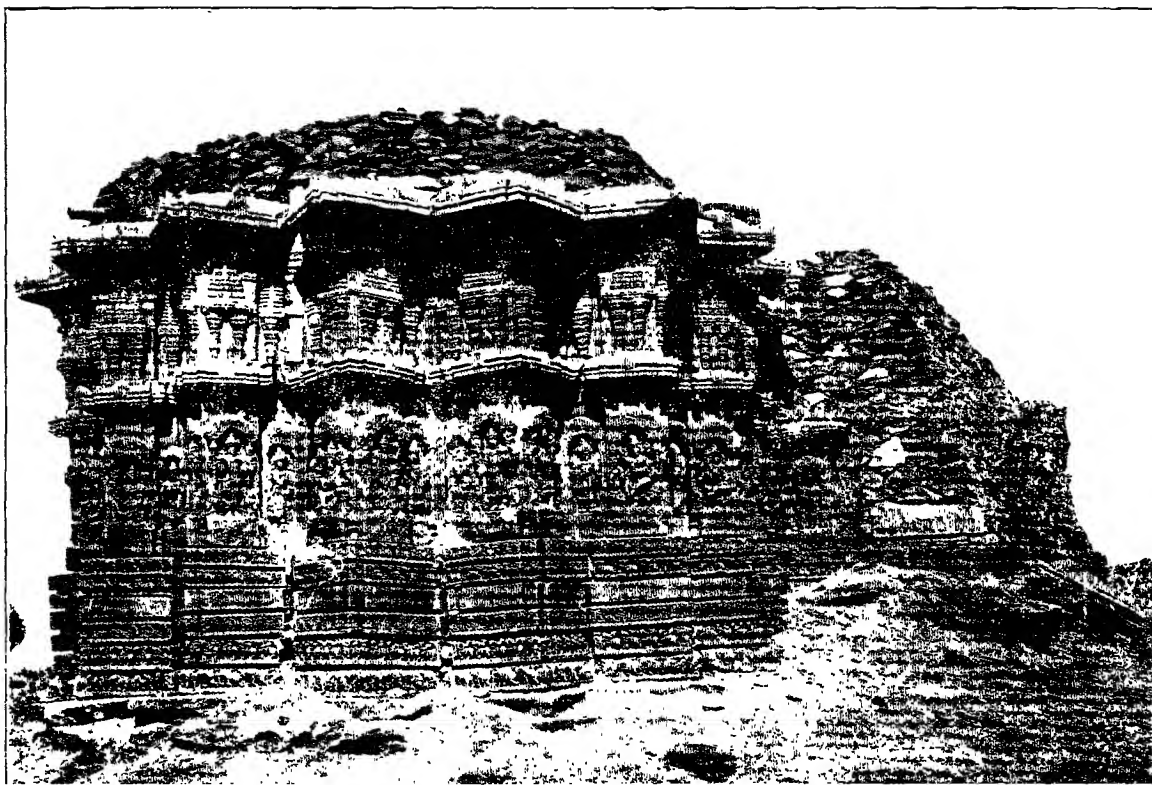
Wall images.

South wall :—

1. Arjuna holding bow in right hand and shooting arrow with the left at the fish (Pl. XII, 4). His left hand which has just let the chord is expressive.
2. Vertical scroll with elephants and gryphons.
3. Gajāsuramardana.
4. Viṣṇu standing. Unfinished.
5. Viṣṇu standing with consorts. Unfinished.
6. Śiva and Pārvatī. Unfinished.
7. Bearded Brahma standing with consort.
8. Two monkeys fighting for fruit. Unfinished.
9. Sadāśiva standing, with trident and drum and attended by Brahma and Viṣṇu.
10. Yama with consort, on buffalo.
11. Śiva standing, with axe and deer.
12. Śiva standing as Bhikṣhāṇamūrti with consort. He holds deer, drum, stick and bowl.
13. Three-legged Bhṛṅgi dancing. A fine figure.
14. Bhairava with consort.
15. Tripurāri standing with consort and holding arrow, axe, deer and bowl.
16. Durgā seated, with sword, trident, drum, bowl and demon's head.
17. Śiva standing. Of the attributes, trident, lotus and goad can be identified.

West wall—

18. Niruti riding on demon, with sword in hand.
19. Vidyā-Gaṇapati with mouse on pedestal.
20. Mahishāsuraardini.
21. God seated in sukhāsana.
22. Śiva dancing.
23. Sandhyā Tāṇḍava (?).



1. CHENNAKESAVA TEMPLE, NAGALAPURA (p. 51).



2. HAYAGRIVA, CHENNAKESAVA TEMPLE,
NAGALAPURA (p. 52).



3. YOGANARAYANA, CHENNAKESAVA TEMPLE,
NAGALAPURA (p. 52).

24. Śiva seated as Kāpāli wearing a necklace of heads and holding sword, trident, drum and bowl.
25. Varuṇa with consort, seated on a beautiful makara (Pl. XV, 4).
26. Umāmahēśvara.

North wall—

27. Bhikṣhāṭanamūrti.
28. Śaṇmukha on peacock.
29. Two-handed Śiva with axe and deer.
30. Kubēra on horseback.
31. Sarasvatī.
32. Śiva as Kāpāli.
33. Śiva standing, holding drum and fire.
34. Naked Mōhinī with uplifted cobra.
35. Īśāna on bull and without consort.
36. Śiva standing. Symbols broken.
37. Pārvatī standing with rosary, trident, pāśa and phala. Unfinished.
38. Tripurāri standing in tribhaṅga and holding rosary, arrow, bow and *tarjanī*.
39. Kubēra and consort on horseback.
40. Bhairava with dog held by leash.
41. Durgā dancing.

North-east corner—

42. Umāmahēśvara on Nandi.

East wall—

43. Manmatha. Unfinished.

The rest of the images have disappeared from the wall. Several of them are strewn about. Indra is seen lying on the ground to the east.

The old navaraṅga doorway has disappeared and in its place a plain one of granite has been inserted. The navaraṅga is very similar to that of the Kēśava temple. The pillars are exactly similarly worked as also the two niches against the west wall.

Navaranga.

The ceilings, too, are nearly similar to those at the Kēśava temple and in respective positions. In the hall are kept a number of images among which are the following, commencing from the doorway and running clockwise :—

1. A Saptamātrikā panel with Virabhadra and Gaṇapati.
2. Vidyā-Gaṇapati in south niche.
3. Mahishāsūramardini standing and spearing the demon. It is a fine figure intact in the north niche.
4. Śaṇmukha with the peacock broken.
5. Kēśava with his front hands broken.
6. Sūryanārāyaṇa with Chhāyās, and holding abhaya, padma, padma and dāna.

7. A fine bull with a thick neck and a small head. The ornamentation is good.

The central ceiling has a row of Yakshas and Yakshīs above the Dikpālakas and also on the lower edge of the pendant.

On the north wall of the navaraṅga a rude line engraving has recently been made of Vēṇugōpāla with a cow licking his feet and Hanumān holding the umbrella. Below is a Kannaḍa inscription reading: *Śibi Narasumhva Yōgi*.

The doorway of the vestibule is well designed with good figures of dvārapālas, perforated screens, Umāmahēśvara on the lower lintel and Tāṇḍavēśvara on the upper one. The ceiling of the vestibule is flat and has the figure of Tāṇḍavēśvara surrounded by those of the Dikpālas.

Vestibule.

The garbhagriha doorway has Tāṇḍavēśvara on the lower lintel and a lion face on the upper one. Inside the garbhagriha, under a flat plain ceiling and on a large pāṇipīṭha is placed a small cone-headed liṅga which reminds us of the small Kēdārēśvara liṅga at Halebīd.

Garbhagriha.

Turuvekere.

A view of the tower of the Mūle-Śankarēśvara temple at Turuvekere is published in (Pl. XVIII, 3.)

Nonavinakere.

Nonavinakere is a large and important village with a population of nearly 3,000.

It is situated about 8 miles south-east of Tiptūr. Its name which is derived from its large and highly useful tank was originally Nonabanakere mentioned in the inscription, Tiptūr No. 61; E.C. Tumkūr, and bespeaks an antiquity extending to the Nolamba times.

An ancient place.

To this early period appear to belong some of the five liṅga shrines situated in or near the place, viz., Nonabēśvara, Śāntēśvara, Garigēśvara, Chōlēśvara and Kallēśvara. The association of the five liṅgas together in worship and the architectural evidences point to the fact that some of the temples at least hail from the 10th century A.D., though the more important temples of the place, viz., Vēṇugōpāla and Bēterāya, belong to the Hoysala and Vijayanagar periods respectively. The Nonabēśvara and Garigēśvara temples which stand side by side on a high ground lying between the Turuvekere road and a kalyāṇi or tank, are, no doubt, the oldest structures in the village.

NONABĒŚVARA TEMPLE.

The Nonabēśvara temple is a small structure which must have been originally of granite. Its walls have now been built up out of bricks perhaps during the renovations of the 19th century.

General description.

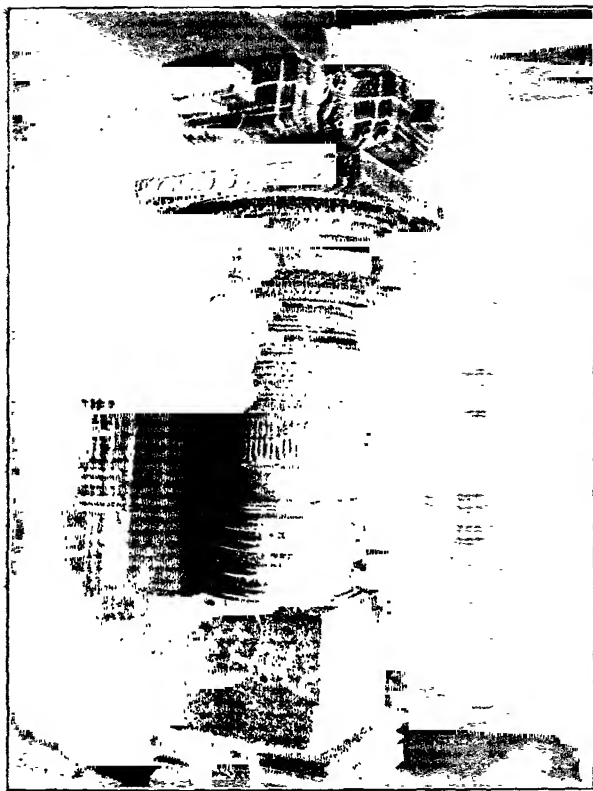
The original temple consists of a small garbhagriha (7'×7') containing a flat-headed and medium-sized liṅga, an open vestibule (about



1. DHANYANTARI, CHENNAKESAVA TEMPLE, NAGALAPURA (p. 52).



2. VITTHALA, CHENNAKESAVA TEMPLE, NAGALAPURA (p. 52).



3. A PILLAR IN NAVARANGA, CHENNAKESAVA TEMPLE, NAGALAPURA (p. 53)



4. VARUNA, KEDARESVARA TEMPLE, NAGALAPURA (p. 55).

8'×8') with its front beam supported by two thin pillars of the early bell-shaped type comparable with the pillars of the Pātālēśvara and Rāmēśvara temples at Talkād and Narasamaṅgala respectively, a navaraṅga with four similar but stouter pillars (Pl. XVIII, 1) and no porch. The navaraṅga pillars have the bell-shaped moulding rising on a shaft which is either cylindrical or has a sixteen-sided moulding superimposed upon an eight-sided one. The base is cubical. Above the neck there is the round wheel-shaped moulding with a plainish capital. The brackets bear a simple form of vertical ribbed ornamentation.

The ceiling of the vestibule is flat, with a large padma; while that of the navaraṅga, which is also flat, is divided into nine panels by two pairs of intersecting rafters with pendants. In the central panel there is a padma.

The doorway of the navaraṅga is of granite and has, on each jamb, an octagonal pilaster with the horse-shoe-shaped kīrtimukha and broad-petalled floral band, while the cornice above the lintel has a rounded upper edge with four horse-shoe-shaped kīrtimukhas. The brick structure was constructed in 1908 as noted upon it.

GARIGĒŚVARA TEMPLE.

The Garigēśvara temple which is situated just to the north of the Nonabēśvara temple is entered by an exactly similar doorway and has

General description. very similar pillars. The original ceilings also must have been similar. There is little doubt that the two temples

were twins. Possibly they were constructed on the occasion of some matrimonial or other kind of alliance between the Nolamba and Gariga dynasties.

The pilasters in the eastern corners of the vestibule have square bells bearing square vases and rising on indented square shafts. Each face is ornamented with a padma surrounded by a circle and suggesting a development of the horse-shoe arch.

OLD IMAGES.

Between the two temples of Nonabēśvara and Garigēśvara is a small platform near which lie the greenish trap stone images which

Saptamatrika group. originally belonged to the Saptamātrikā group. Among them may be identified Śiva seated as Kāpāli, Vaiṣṇavī, Māhēśvarī and Brāhmī. There is also another image of Śiva as Kāpāli not belonging to this set. It has a cobra spreading its hood over its head.

In the neighbouring field to the south-east are lying the images of Chāmuṇḍā, Indrāṇī (?), Kaumārī and Vārāhī. Along with these lie also two Nandis and an image of Bhairava.

ŚĀNTĒŚVARA TEMPLE.

The Śāntēśvara temple is situated about 50 yards directly behind the Garigēśvara temple. It is nearly similar to the two temples

General description. above described except that it has no ornamental ceilings and no free pillars supporting the front beam of the open vestibule. Its navaraṅga pillars, however, are very much more ornate, having well carved beaded hangings and jewelled and floral bands as also a rope moulding round the neck.

The Nandi in the navaraṅga appears to be old in that it has an ornamentation rather unusual, particularly its garland of longish bells and a diadem with a padma flower.

KŌḌI-KALLĒŚVARA TEMPLE.

The Kōḍi-Kallēśvara shrine is a small structure to the east of the northern waste-weir of the Nōṇavinakere tank and about a mile and half from the town. It appears to have been originally

A Chola Temple. similar to the Chōlēśvara temple having had a small garbhagriha containing a medium-sized liṅga, an open vestibule and a navaraṅga of four pillars having their cubical mouldings connected by octagonal shafts. The original walls appear to have been of bricks each measuring $13'' \times 7'' \times 2\frac{1}{2}''$ which is perhaps the size of the bricks of the Chōḷa period. The temple probably belongs to the early part of the 11th century A.D.

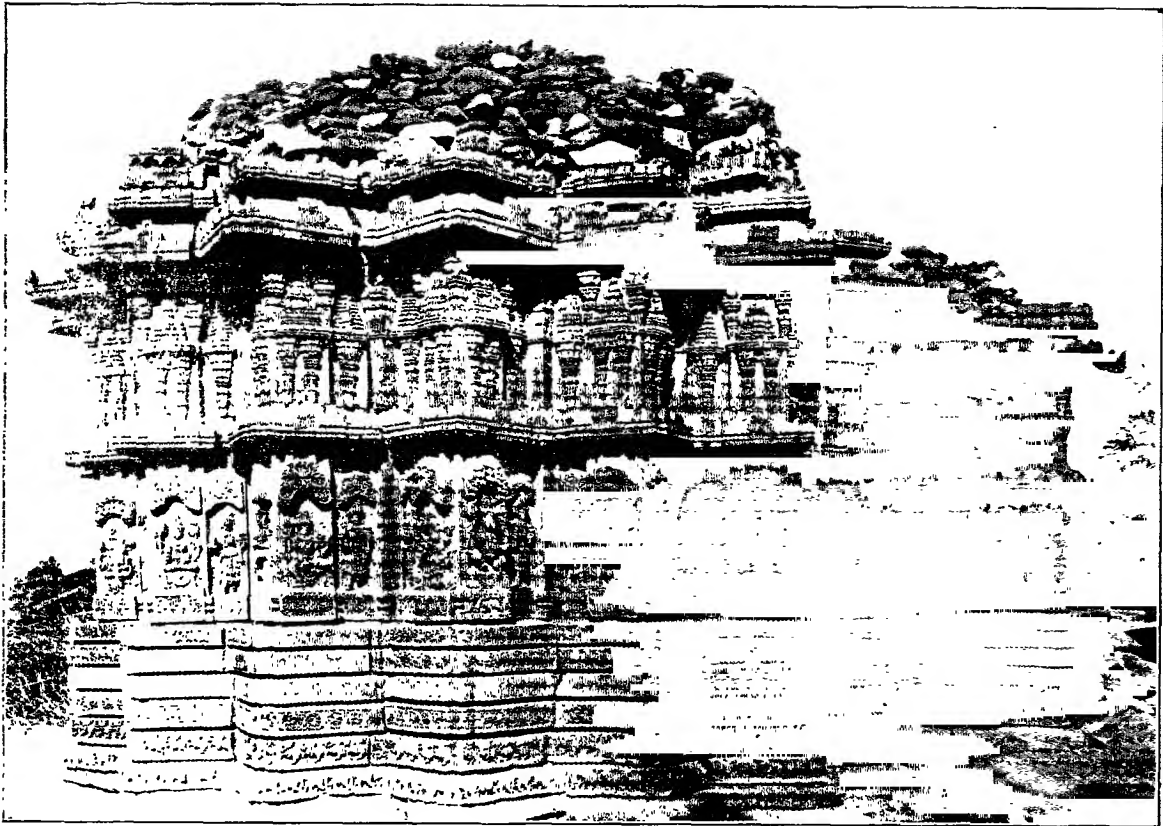
CHŌLĒŚVARA TEMPLE.

The Chōlēśvara temple which appears to belong to the Chōḷa period stands in the heart of the town and to the south of the Gōpālasvāmi temple. It is also a small granite structure similar to the others with the difference that its pillars of granite have octagonal shafts and the vestibule has no additional pillars.

GOPĀLASVĀMI TEMPLE.

The chief temple in the place is that of Gōpālasvāmi. It is a trikūṭāchala of the Hoysaḷa style, with a Hoysaḷa towerless mahādvāra,

History and general description. and the outer walls of the main temple and its single tower built of granite in later times. The mukhamanṭapa and the long six-pillared outer navaraṅga with its sixteen-fluted pillars are also of later, perhaps Vijayanagar, times. The inner navaraṅga and its three cells, of which the western one only has a vestibule, are of the Hoysaḷa period.



1. KEDARESVARA TEMPLE, NAGALAPURA (p. 53).



2. KONERI IVENGAR, BYATARAYA TEMPLE,
NONAVINAKERE (p. 59).

The south cell has an image of Vēṇugōpāla, (Pl. XX, 1) the north one of Yōgānarasimha with knee band, and the west one an image of Janārdana. All the three images are of Hoysaḷa workmanship. The Janārdana image is slightly damaged and holds the lotus raised upon the front right hand.

The cells.

The navaraṅga has the images of Vishvaksēna and the Vaishṇava teachers of Vijayanagar period workmanship. The ceilings are flattish with padmas, except the central one which is a shallow dome.

Navaranga.

The most beautiful objects in the temple are the metallic images of Janārdana and his consorts (Pl. XVII, 1 and 2). In workmanship they are of the Vijayanagar period. Their bodies are beautifully shaped, slim and well poised. They all wear well designed lower cloths with *kachche*, loin cloths and *kirīṭas*. Their bodies are ideally shaped according to Hindu notions, even the backs being most naturally shaped. On the forehead of the God is a *vīrarēkhā*.

Metallic images.

BYĀṬARĀYA TEMPLE.

The Byāṭarāya temple is said to have been constructed by one Kōṇēri Iyengār about 400 years ago. His image wearing a long coat and conical cap is carved on one of the pillars of the navaraṅga.

The temple consists of a towerless mahādvāra of cubical pillars with eight-sided shafts, a garbhagṛiha, a vestibule and a long and large navaraṅga.

The outer walls are formed of large blocks of well-worked granite, with three cornices below, wall pilasters, turreted pillars and niches, unworked kīrtimukhas on the eaves and a brick and mortar tower with an eastern projection after the Hoysaḷa fashion.

The navaraṅga has a porch each on the south and the north and a mukhamanṭapa of five squares with a pātālāṅkaṇa of ten squares. The central āṅkaṇa of the mukhamanṭapa has a shallow, but well-worked, dome with a padma inset in a square.

The outer navaraṅga has sixteen pillars with cubical mouldings connected by fourteen-fluted shafts. On one of these the image of Kōṇēri Iyengār is found as stated above (Pl. XVI, 2). On the other pillars appear the relievo images of several chiefs pointed out by the local people as those of Kṛishṇarāya and other Vijayanagar kings and their queens. Above them are carved the images of Venkaṭēśa. In this large navaraṅga are kept the images of the vāhanas of Alameludēvī, of Gaṇeśa, of Sudarśana and of the Vaishṇava Āḷvārs.

The temple has two vestibules. In the garbhagṛiha stands the image of Venkaṭēśa carved of black stone with the prabhāvaḷi. It is a fine image showing traces of Hoysaḷa influence on Vijayanagar workmanship.

Tandaga.

Tandaga is a village about 5 miles to the south-east of Nonavinakere. It hails at least from the Hoysala days and has been called Śankaranārāyaṇapura in the inscriptions. As usual with ancient agrahāra towns, it is built on a height with the Chennakēśava temple standing at the centre and the Mallēśvara or Mūlasthanēśvara temple about a hundred yards to its north-east. About a mile to the north of the village and near inscription No. Tiptūr 61, there are the ruins of ancient mud fort walls, belonging perhaps to the Pāllegār period.

CHENNAKESAVA TEMPLE.

(Pl. XVIII, 2.)

The Chennakēśava temple is a typical Hoysala building of about the 14th century. It has a garbhagriha with a soapstone tower, a vestibule and a navaraṅga of four pillars with a small porch of one aṅkaṇa to the east.

The temple is built on a floating foundation of large slabs without any platform.

Outer view.

It has five cornices without ornamentation except for the dentil projections and the cross-shaped and uncarved mouldings. The upper wall has ornamental pilasters and variedly shaped towered pavilions borne on one, two or four pillars. The one on the south outer wall of the navaraṅga has four pillars and is finely designed.

The cell is cruciform in plan and has the original stone vimāna intact with three tiers of carved turrets. The old parapet with its kīrtimukhas and scrolls is also intact. In the south-west corner of the temple is now kept a mutilated Hoysala image of Kēśava, about 5' high, with its padma and hand holding gadā broken. It appears to have been brought from elsewhere and stored here. On the walls of the cell are the images of standing Viṣṇu in various attitudes, of Ugra-Narasimha, Brahma and Umā-Mahēśvara. The sōmasūtra has a lion face.

Most of the outer stone slabs have Kannaḍa numerals and letters indicating their position—೪ವ. ೫ವ. (ಪಾಯವ್ಯ). These show that the stones were prepared elsewhere and put into position later. The characters are of the 14th century. The brick work of the parapet is dated in 1911 A.D.

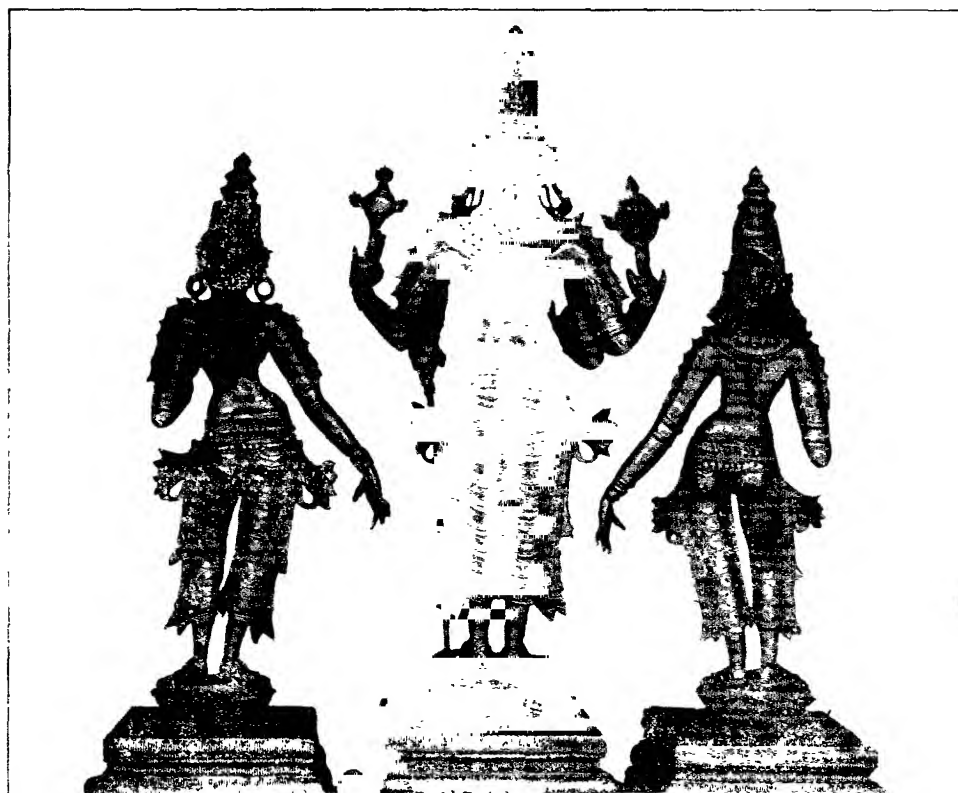
The porch which is borne on two bell-shaped soapstone pillars has a deep ceiling of lotus design with a padma pendant. On the

Porch.

floor there lies the prostrate figure, about 4½' long, of the chieftain who got the temple constructed. He lies with his face downwards, his folded hands extended beyond his head and his wet hair tied up in a loose knot. He wears dhoti and waist cloth and anklets, armlets and bracelets.



1. METALLIC IMAGES (FRONT), GOPALASVAMI TEMPLE, NONAVINAKERE (p. 59).



2. METALLIC IMAGES (BACK), GOPALASVAMI TEMPLE, NONAVINAKERE (p. 59).

The lintel of the navaraṅga doorway has an inscription dated in the year Nalā.

Navaraṅga. The characters are late Hoysaḷa and indicate the date 1316 A.D. The date 1536 A.D. given in the *Epigraphia Carnatica*, Tumkūr District, Tiptūr Taluk, is too late.

The navaraṅga has indented square wall pilasters and round bell-shaped pillars of the usual Hoysaḷa type. The ceilings are domes with padma design, excepting the central one in which a ribbed dome rises over two sets of corner stones well carved with rosette friezes on the sides and lion faces on the lower surfaces. Against the west wall of the navaraṅga there are two towered niches without the śikharas and without their original gods.

Vestibule. The doorway of the vestibule which is supported by jambs having perforated screens, bears on its lintel a fine sculptured piece with Gaja-Lakshmī seated under a low serpentine tōraṇa with mango pendants. The vestibule is well lit by the perforated domed ceiling.

Garbhagriha. In the garbhagriha stands on a Garuḍa pedestal the image of Kēśava, about 5' high. Since it is covered with much wax, it does not appear to advantage.

MALLĒŚVARA TEMPLE.

About 200 yards east-north-east of the Chennakēśava temple stands the much smaller, but older temple of Mallēśvara, called Mūla-
M a l l e s v a r a *vs.* sthanēśvara in the inscriptions. It resembles the
Nonabesvara. Naṇabēśvara temple of Nonavinakere except in the following details :—

The vestibule has a doorway and is closed. The navaraṅga wall pilasters have sixteen-sided flutings. The navaraṅga doorway is less ornamental. The navaraṅga pillars which have undeveloped bell and vase-shaped mouldings and well developed baloon tyre-shaped mouldings, and the central ceiling of a single granite slab with a large shallow padma, declare the monument to belong to 1000 A.D. or earlier.

Images. In front of the temple are kept in an irregular fashion the mutilated images of the Saptamāṭṛikas among whom may be identified Bhairava, Virabhadra, Indrāṇī, Kaumārī and Māhēśvarī. A search in the neighbourhood would perhaps help to recover the other images.

In the navaraṅga of the temple are kept the images of Gaṇēśa and seated Pārvatī which are not of high class merit. In the vestibule is kept a small fine bull.

In front of the navaraṅga doorway is a natural-looking bull.

Of the three inscriptions at the entrance two are vīragals of the time of Ballāḷa II, Hoysaḷa, showing a lancer fighting an archer in the lower panel attended by

celestial nymphs in the upper panel. The third vīragal which is on a large granite slab belongs to the days of Viṣṇuvardhana.

GAVI-SIDDHĒŚVARA CAVE.

About a mile from Taṇḍaga on the way to Hulikal, there is a hill called Kumbārara Karikallu on the south-west face of which there are a well and a small tank both of which have been repaired recently. Near a *bilva* tree stood the lintel stone of a doorway in the side of the hill. This was excavated in 1938 by some one who is said to have dreamt of it. It was discovered that a cave about 20' long and 3' broad extended into the hill under a large black rock. The inner half of the cave has now been converted into a cell. The inner apartment is 8' wide and 10' deep. At the back of the cave there is further room for excavation. Here has been installed a līnga called Gavi-Siddhēśvara. The place is fast developing into a popular one of pilgrimage.

Tradition says that Taṇḍaga is the birth-place of Śālivāhana. The fields to the south of Taṇḍaga are reported to be full of brickbats and potsherds. The bricks are said to measure about $\frac{3}{4}$ ' square.

Hulikal.

KEMPAMMA TEMPLE.

Hulikal is a small village about two miles south of Taṇḍaga and six to the south-east of Nonavinakere. In the east part of the village stands a temple of Durgā called Kempamma and Hulikallamma. It is a modern structure of stone with a large green stone doorway.

The image of Durgā which is much larger than human size is made of stucco and painted red. To her right is a seated male figure whose two hands hold a sword and a bowl. To his right, facing north, is a colossal Bhētaḷa with naked body, his left hand holding a severed head. The shrine is guarded by two female doorkeepers. The images are said to have been made and painted by Kapināchāri of Koḷaghaṭṭa.

SANGAMĒŚVARA OR HAMSĒŚVARA TEMPLE.

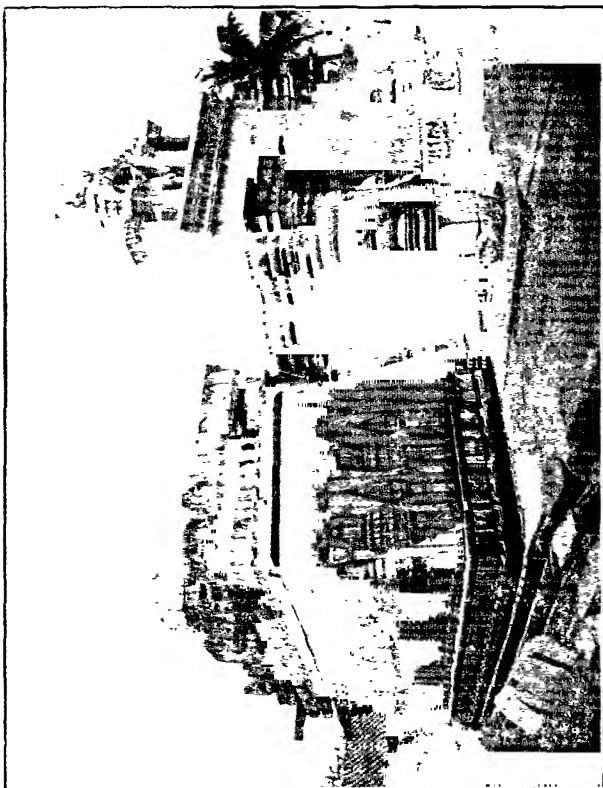
Directly to the east of Kempamma temple stands a small old temple recently covered over with bricks. It is locally called as the

History.

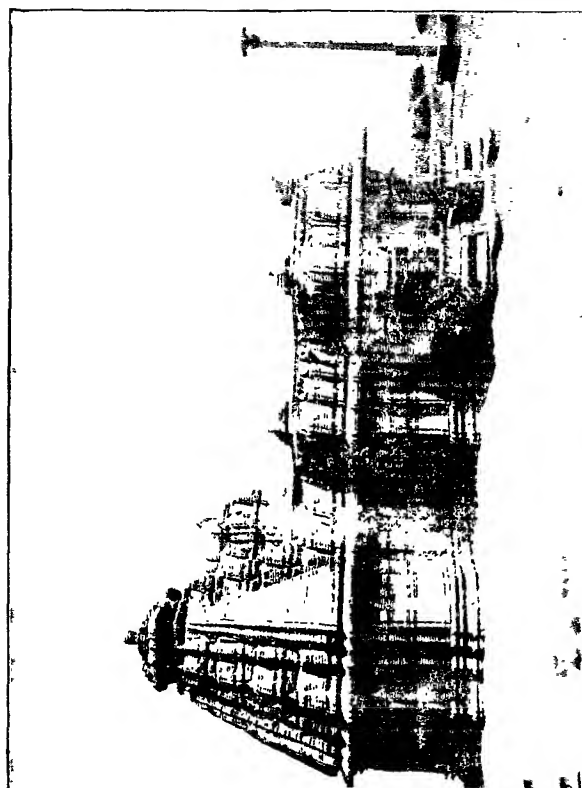
Hamsēśvara temple; but in the Mysore Archæological Report for 1916 and also in the Muzrai accounts, it is called as the Saṅgamēśvara temple. In the Mysore Archæological Report for 1916 it is stated that the temple is constructed out of the materials of an older temple



1. INNER VIEW, NONAVESVARA TEMPLE, NONAVINAKERE (p. 57).



2. CHENNAKESAVA TEMPLE, TANDAGA (p. 60).



3. MULESANKARAVARA TEMPLE, TURUVKERE (p. 56).



4. LAKSHMINARASIMHA TEMPLE, VIGNASANTE (p. 64).

called the Kamaṭhēśvara temple. But the villagers of the present generation know nothing about such reconstruction.

The structure, particularly the stone portion of the inside, is a small one, probably of about the Gaṅga or Chōḷa times. It has a garbhagṛiha, an open vestibule and a navaraṅga having four low pillars whose cubical mouldings are connected by sixteen-sided shafts.

Images.

In the navaraṅga are kept the following images :—

1. A seven-hooded cobra with its body beautifully curved up.
2. A Saptamātrikā panel.
3. A flat-headed liṅga with pīṭha—perhaps the old Kamaṭhēśvara.
4. Vēṇu-Gōpāla, about 5' high, of the usual Hoysaḷa type, but heavily covered with wax and muck.
5. Sūrya—poorly carved.
6. Janārdana—also poorly carved, though perhaps an old image.

The temple is not of much architectural or historical importance.

MALLĒŚVARA TEMPLE.

About two furlongs to the north of the Saṅgamēśvara or Hamsēśvara temple stands the temple of Mallēśvara called locally by the people as Kallēśvara. It is a typical Hoysaḷa temple, though small in dimensions.

It has a garbhagṛiha, about 5' square, an open vestibule, a navaraṅga of four pillars and a small porch borne on bell-shaped pillars. Its outer walls and stone tower are mostly intact, being held in place by the large quantity of earth thrown around it by a neighbouring water course. The outer walls are ornamented with pilasters. The parapet is also intact. The corners of the towers have, in later times, been surmounted by brick and mortar Nandis.

The navaraṅga ceilings have padma domes. The central ceiling, however, is raised on two sets of corner stones. At the back of the navaraṅga stand two towered niches whose original images have disappeared. An image of Gaṇapati and another of Bhairava are now kept in them. In the south-west corner of the navaraṅga stands a mutilated image of Śaṇmukha riding on a peacock. By its side is a dwarfish standing figure of Mādhava, holding gadā, chakra, śankha and padma. There are also a number of Nāga stones and a small Nandi.

The liṅga inside the garbhagṛiha appears to have been much damaged by the action of water. It has a gnarled appearance.

A new Kannaḍa inscription of the Hoysaḷa period was discovered to the south-east of the temple.

Vighnasante.**LAKSHMĪ-NARASIMHA TEMPLE.**

(Pl. XVIII, 3).

The original name of the place, now called Vighnasante, appears to have been Iganasante. It is a small village about two miles to the south-east of Noṇavinakere. It has four temples of which the largest and finest is that of Lakshmīnarasimha which is situated facing north on a height which was formerly the centre of the town.

Situation.

As mentioned in the inscription standing to its north-east, it was constructed in 1286 A.D. by three brothers when Narasimha III, the Hoysala king, was ruling.

History.

The temple is a typical high class trikūṭāchala of the Hoysala style (Pl. XIX) and has three cells, the west one of which only has a vestibule and a stone tower with several rows of turrets and figures rising one above the other.

General description.

The navaraṅga is one of four pillars and has a porch of one aṅkaṇa in front on the north whose benches and railings have almost disappeared. To further north are the basements on which must have stood formerly the *upparige* or mahādvara. The temple is generally cross-shaped, the cells having indented square plans.

The lower part of the outer wall is horizontally cut up into five cornices one of which bears a scroll frieze, another a row of vase-shaped carvings with beaded pendants below, and a third, a row of well carved makara faces interspersed with flowers with beaded or floral hangings as in the Pārśvanātha Basti at Halebīd.

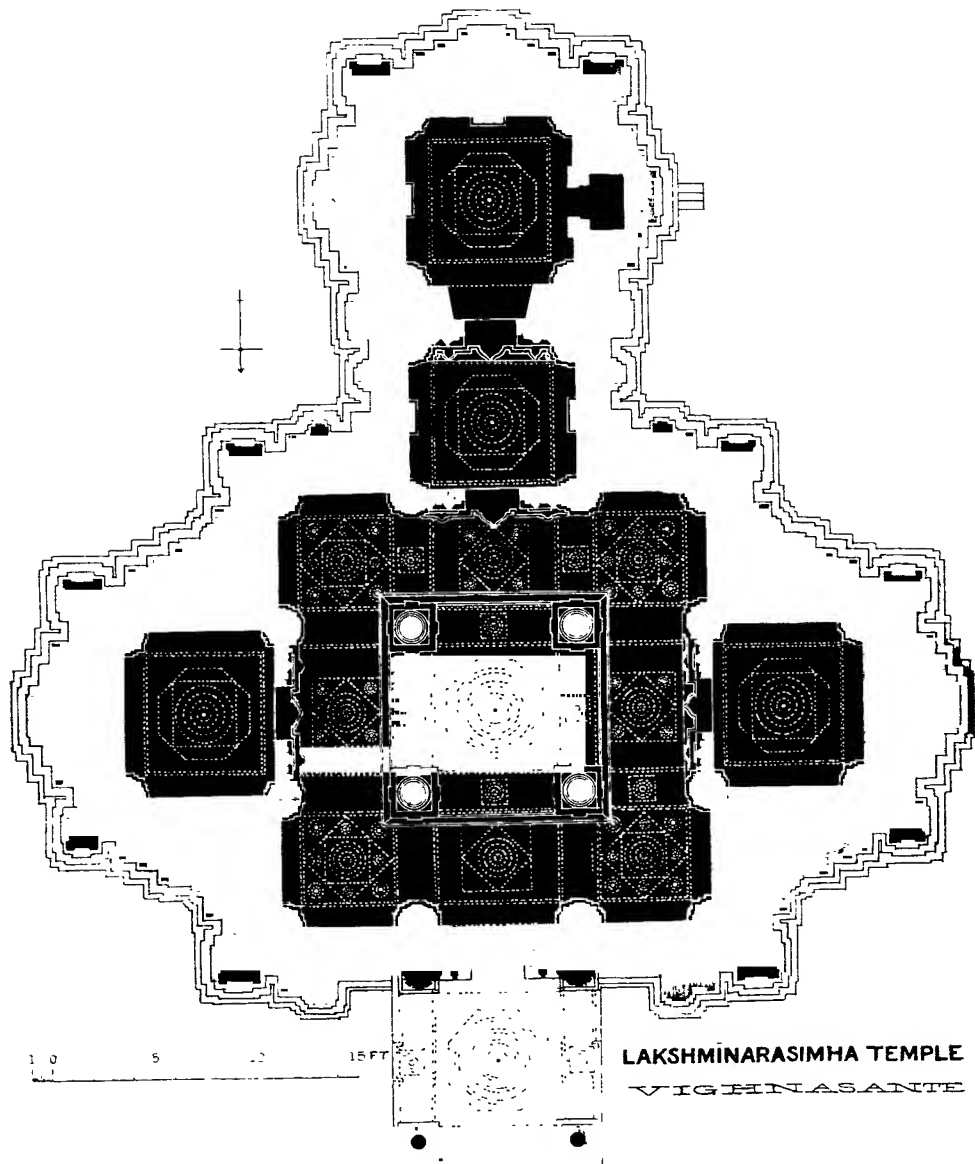
Outer view.

The upper wall has a right-angled pilaster in each corner with a large relievo padma in each interspace. The cornice is tastefully carved with a row of vases with horse-shoe arches, another row of makara and a third row of tower śikharas with kīrtimukhas and lion heads—all tastefully carved. In the last row are interspersed a series of niches containing seated Yakshas or figures of gods like Bhairava (north-east) and Lakshmī-Nārāyaṇa and Narasimha (east).

The tower is one of exquisite workmanship, its floral carvings being wonderful. It has four rows of towers with a projection over the vestibule on whose front face is a large kīrtimukha bearing an image of Garuḍa. The tower has the following carvings :—

East—

Ugra-Narasimha.
Gōvardhanadhāri.
Dancing Pārvatī.
Nārāyaṇa.



GROUND PLAN (p. 64).

South—

Yōgānārasimha.

Vāmana.

Dancing Śiva.

Mādhava.

West—

Kālingamardana.

Vēṇugōpāla.

Dancing Lakshmī.

Vishṇu standing—holds chakra, gada, padma and śankha.

Back of west cell—

Amaranārāyaṇa.

West of porch—

Mahishāsuraṃardinī.

The temple is entered by a porch which is richly carved with floral scrolls and beaded hangings. It is borne on two elaborately

Porch.

carved pillars of the usual bell-shaped Hoysala style with more than the usual number of incut transverse

lines. The bench and railings of the porch have disappeared. The abacus has a jewelled band on its face with lion faces on its lower face. In the corners of the brackets lions are rearing upon the heads of elephants. The porch ceiling has a deep dome of concentric circles with a lotus bud pendant rising above a row of turrets below which are the eight Dikpālakas with lions, peacocks, Gandharvas, Garuḍa, etc., intervening. On the parapet wall of the porch is the figure of dancing Gaṇeśa.

The navaraṅga doorway which is much covered over with limewash has Vēṇugōpāla on the lintel and Yōgā-Narasimha on the

Navaranga.

architrave with a cornice bearing hanging lotus buds between them.

The navaraṅga which is about 20 feet square has four pillars closely resembling those of the porch, though the carvings are covered over with limewash and wax. The wall pilasters are nearly all indented square in shape, while each beam has on its sides a scroll band with a band of beaded hangings and a row of flowers above.

The ceilings which rise on cornice stones which have well-carved lion faces are all simple padma domes except the central one which is

Ceilings.

mostly similar to the one in the porch, having the Dikpālakas in the gallery and the ribbed dome of

concentric circles above. On the corner stones are carved the Dikpālakas with their retinue of soldiers carrying their weapons.

Against the south wall of the navaraṅga are placed two finely carved images, one of Vidyā Gaṇapati and another of Mahishāsūramardīnī

Images. (Pl. XX, 2) showing the goddess supporting herself on the left leg and treading on the buffalo with her right leg and fighting the anthropoid demon with a spear which is broken. She holds : dagger (broken) piercing demon, prayōga-chakra, drawing an arrow from quiver, bell with triśūla (handle broken), buckler, strung bow, and holding demon's head. The buffalo is well carved.

The south and north cells have no vestibules. The south cell doorway has dvārapālas on the jambs with Vēṇugōpāla on the lintel.

The south cell. In the cell on a Garuḍa pedestal stands a beautiful image of Vēṇugōpāla, 5 feet high, standing in tribhaṅga with his right leg crossing over the other leg and the two hands playing on the flute (Pl. XX, 3). He wears a kirīṭa, necklets, anklets, bracelets, armlets, garlands, and girdles with hangings. Over his head spreads the tamāla tree. On the jambs of the tōraṇa stand his consorts with chāmara bearers. The cowherds, cows, gods and ṛishis listen intently, while the chakra and gadā are carved to his right and the śankha and padma to his left. The ten avatāras are carved on the fringe above.

The north cell which has Yōgānārasimha on the lintel has a well-carved Lakshmīnārasimha group with a serpentine tōraṇa above and Prahlāda, a kalasa looking exactly like a tea-kettle, and an elephant with uplifted head below. The god sits in sukhāsana holding chakra, padma, gadā and śankha, with Lakshmī seated on his left lap. This god gives the temple his name, perhaps because Nārasimha was the reigning king at that time.

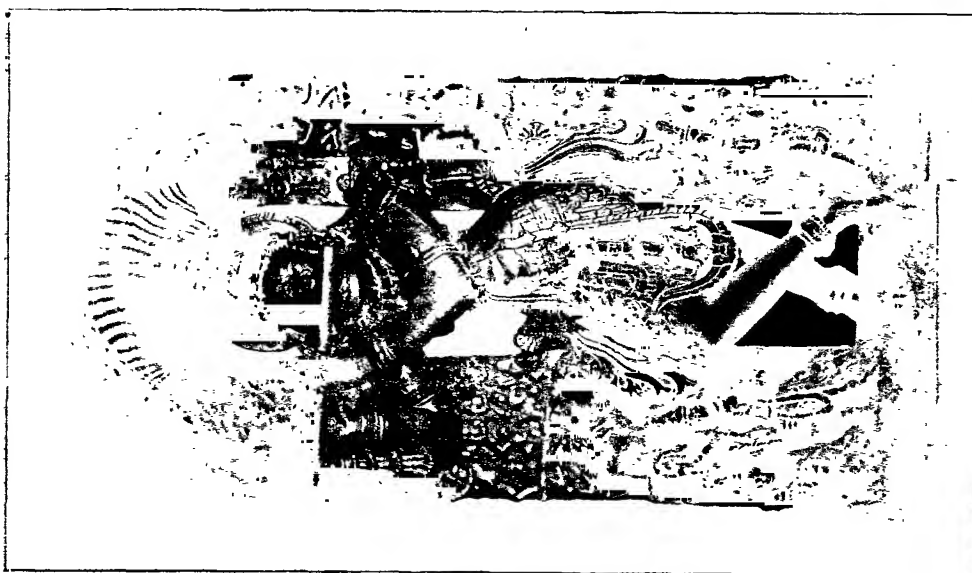
The vestibule has on the lintel a Lakshmī-Nārāyaṇa group, while the lintel of the garbhagṛiha doorway has Gajalakshmī. In the main cell stands a fine image (5' high) of Kēśava supported by a consort on each side, having the serpentine scroll with lion face and the ten avatāras on the tōraṇa (Pl. XXI, 1). The image has been well made and represents a slim and tall form, perhaps because it is in the *uttamī dvāratāla*. The face particularly has beauty combined with dignity. The cell has in the west wall a small niche useful as a safe.

Between the porch and the remains of the mahādvāra are two green stone elephants in vigorously moving attitudes. There are warriors marching along with them.

THE BĀLALINGĒŚVARA TEMPLE.

To the north-north-east of the Lakshmīnārasimha temple stands, facing east, the rather plain looking soapstone temple of Bālalingēśvara to the north-east of the village and close to a water-course or haḷḷa. It is also a three-celled structure. In

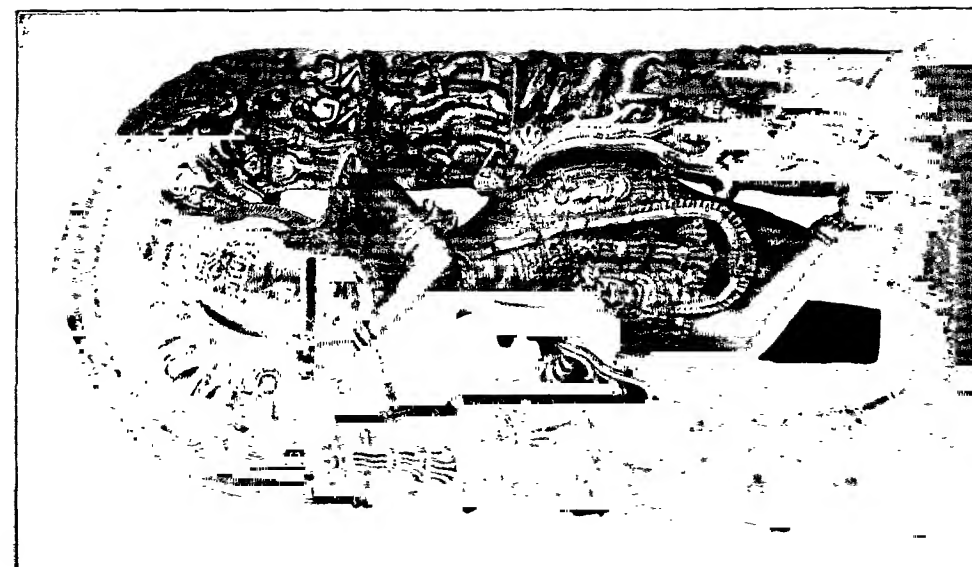
General view.



1. VENUGOPALA, GOPALASWAMI TEMPLE,
NONAVINAKERE (p. 59).



2. MAHISHASURAMARDINI, LAKSHMINARASIMHA
TEMPLE, VIGHNASANTI (p. 66).



3. VENUGOPALA, LAKSHMINARASIMHA TEMPLE,
VIGHNASANTI (p. 66).

its outer view it is rather plain, having unsculptured plain walls except near the sukhanāsi where cruciform pilasters and rosettes are to be seen.

The tower is of stepped pyramid design with seven cornices. On each face of the śikhara is a kīrtimukha with a standing Śaiva deity.

Tower. Over the projection on the sukhanāsi is a well-carved Śaḷa group with the hero's head bent back in his effort to pull the lion's tongue out and pierce the sword in.

The inner view shows that the temple must have originally consisted of a garbhagṛiha with a small līṅga, a vestibule with a shallow lotus ceiling and a navaraṅga of nine squares borne on four cylindrical pillars with extra cells on the north and south.

Inner view.

The original deities of these latter have now been lost. But in the north cell there are now kept the following images :—

Gaṇeśa,
Two Vīrabhadraś,
One Kēśava,
Several Nāga stones.

To this structure appears to have been added, in perhaps the Hoysala or early Vijayanagar period, another navaraṅga of soapstone with cubical pillars having octagonal shafts and ornamental necks. Perhaps when this extension took place, the front wall of the original navaraṅga was removed and was substituted by two oblong pillars, thus making the navaraṅga a long one with ten pillars. This hall has a doorway to the east and one to the south.

The temple is unimportant.

BHAIRAVA TEMPLE.

The Bōredēva or Bhairava temple is now a dilapidated plain shrine consisting of

General description. a garbhagṛiha and mukhamanṭapa only.

In the garbhagṛiha are placed the following figures :—

1. Nāga.
Images. 2. Umāmahēśvara—on a prostrate human figure.

The god holds sword, drum, trident and bowl. The serpentine tōraṇa with simhalalāṭa, is perhaps of the 13th or 14th century.

3. Bhairava—1½ feet high—probably a Hoysala figure of the 14th century.

4. Nāga stone.

5. Another Bhairava.

The temple is in a very bad condition and the villagers are proposing to rebuild it.

In front of the temple there is a self-immolation stone depicting men offering their heads in sacrifice.

BANAŚANKARĪ TEMPLE.

The Banaśankarī temple is directly to the north of the village and outside in the fields.

The temple is small and dilapidated. It consists of a garbhagriha and a vestibule. The image is of soapstone. There is a lion on the pedestal. The image is about 3 feet high. The goddess is seated in sukhāsana and had originally eight arms holding sword and rosary, cobra, trident (broken), buckler and drum. Around the halo of the goddess is a row of jewels circumscribed by a scroll arch which is now broken. The bench on which the goddess is seated has a human face and under her left thigh, she wears a beaded drapery. The image is much mutilated. From a sculptural point of view the contrast between her large breast and her small waist is noticeable. The image may be of the Hoysala or some earlier period.

It is said that it is the patron goddess of the weavers.

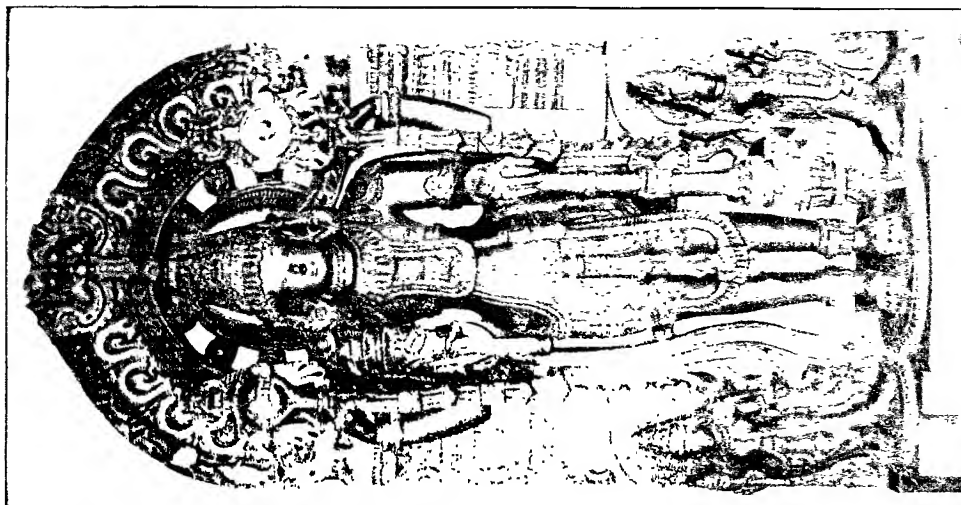
HASSAN DISTRICT.

Agrahara Belguli.

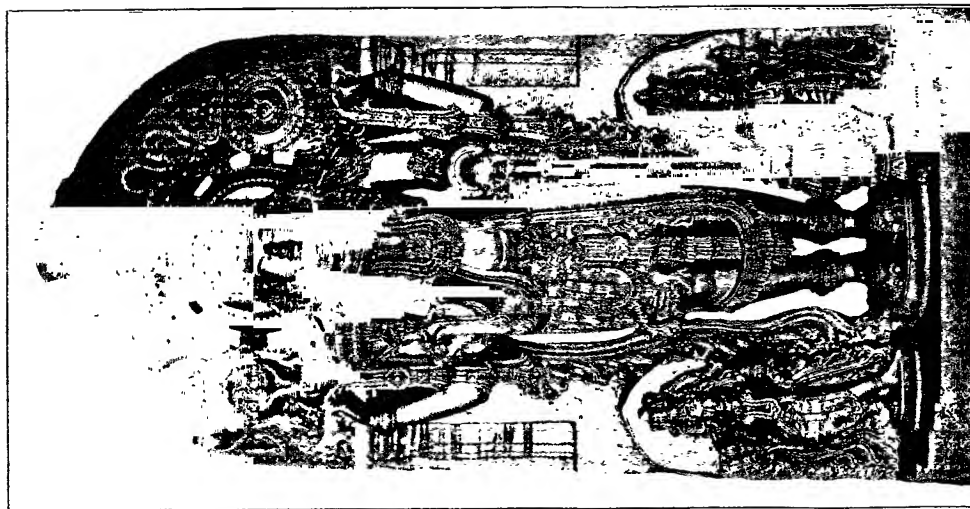
KĒSAVĒŚVARA (BETṬĒŚVARA) TEMPLE.

The temple is popularly known as the Betṭēśvara temple. It was built in 1210 A.D. by Kēśavadanṇāyaka, an officer of Ballāḷa II. Hence in the inscriptions it is called the Kēśavēśvara temple. It is the largest of the temples in the village and stands to the north-east close to the tank which is called in the inscriptions Kēśavasamudra. The temple has been described in M. A. R., 1929. A fuller description is here attempted.

It is large in proportions and well carved in the inside. It has a main cell for Śiva with a vestibule, a minor cell on the north for Kēśava, a large navaraṅga of four pillars with a porch on the south and a cross-shaped mukhamanṭapa with a cell on the north and another in the east and a porch on the south. Thus from the south the temple appears to have two porches. The mahādvāra which is a pavilion of four round pillars, is also on the south.



1. KESAVA, LAKSHMINARAYANA TEMPLE,
VIGHNASANTE (p. 66).



2. KESAVA, BETTESVARA TEMPLE, AGRAHARA-
BELGULI (p. 70).

The temple appears to have been built on a high platform whose remains are almost buried in the earth. The lower part of the outer

Outer view. wall has an unusually large number of eight cornices, one of which has the uncarved oblong and cross-shaped mouldings meant for makara heads. The upper part of the wall is decorated with square planned pilasters interspersed with well-designed large indented square pilasters.

Above the cornice the parapet towers are mostly unworked. The brick towers over the two cells are made up of flat thin bricks of about 9"×6"×2" and appear to date from the late Vijayanagar times.

The main temple is entered by a porch in front of which are two small platforms intended to receive either elephants or small turrets.

Porch. The porch has a large bench on each side with slanting railings whose faces are cut up by bell-shaped pilasters with rearing lions and oblong flowers in the interspaces. The pillars of the porch are cylindrical while the pilasters at the back are of the indented square plan. The ceiling is flat with a large padma. The mouldings of the corner stones are uncarved. On each side of the porch against the wall of the main temple is a large inscription slab one of which has a panel of Śiva in Kailāsa and the other of Kēśava with Lakshmī and Garuḍa. Both of them contain portions of the same inscription. E. C. V. Chennarāyapaṭṇa Nos. 243-45.

The navaraṅga doorway whose jambs have well-carved Śaiva dvārapālas and star-shaped pilasters has on the lintel a Tāṇḍavēśvara

Navaranga. group. The navaraṅga which is large and roomy is about 26 feet square and equal to the dimensions of the navaraṅga of the Harihara temple. Its four large pillars are bell-shaped and the pilasters are well designed in indented square shape. The ceilings of the navaraṅga which rise upon three sets of corner stones are variedly designed with shallow padma domes except the central one which is about 4 feet deep. Above the corner stones ornamented with lion faces and the images of the Dikpālas, stands a circle of sixteen turrets. Above there is a ribbed dome with three concentric circles and a pendant bud.

Inside the navaraṅga are kept a number of finely worked pañchāyatana images as follows:—

1. Seated Sarasvatī (rosary, goad, pāśa and pustaka). A fine image with a serpentine tōraṇa.
2. Gaṇēśa—a fine image with the belly and the left toe damaged.
3. Blank lion pedestal whose Mahishāsuramardinī has been removed.
4. Shaṇmukha riding on a stout-necked peacock the feathers of which are finely carved.

5. Bhairava—seated in sukhāsana with ringletty hair. It does not seem to have belonged originally to this temple, since it is of much smaller size.

6. Durgā—seated in sukhāsana on a lion pedestal, holding sword, pāśa, goad and bowl and having phālāksha. A fine figure published in M. A. R., 1929.

7. Sūrya's pedestal of seven horses—the image is missing.

8. Saptamātrikā panel having a finely worked set of the Seven Holy Mothers in this order—Gaṇeśa; Brāhmī—a female figure with bearded faces; Vīrabhadra with vīna; Māhēśvarī; Vaiṣṇavī with the symbols as in Nārāyaṇa (śankha, padma, gadā and chakra); Vārāhī (sword, blank, buckler and book); Indrāṇī (abhaya, vajra, aṅkuśa and dāna); Kaumārī (bud, rosary, fruit, bud); Chāmundā (sword, trident, drum, bowl) skeleton-bodied and with large fangs showing and having the third eye.

The doorway of the vestibule of the main shrine has jambs bearing the dvārapālas and with star-shaped indented pilasters. The lintel panel is exceedingly well-worked and represents the durbār of Umā-Mahēśvara seated in sukhāsana and attended by Nandi, Gaṇeśa, Brahma, Shaṇmukha, Viṣṇu and the celestial nymphs. Above the lintel cornice is a series of nine towers, the central one of which is a fine towered pavilion of three storeys. The vestibule which is about 10' × 10' has a domed ceiling of concentric circles.

The garbhagṛiha doorway has well-worked dvārapālas with a fine Tāṇḍavēśvara group on the lintel. The garbhagṛiha ceiling is flat and has nine panels, each having a lotus. Under it on a pedestal, about three feet high, stands a medium-sized liṅga, about one foot in diameter.

Main garbhagṛiha.

The Kēśava image standing in samabhaṅga in the minor cell on the north is about 5½' high including its tōraṇa (Pl. XXI, 2). It is exceedingly well carved with luxuriant ornamentation and, in its features, reminds us of the Kappe Chennigarāya image at Bēlūr.

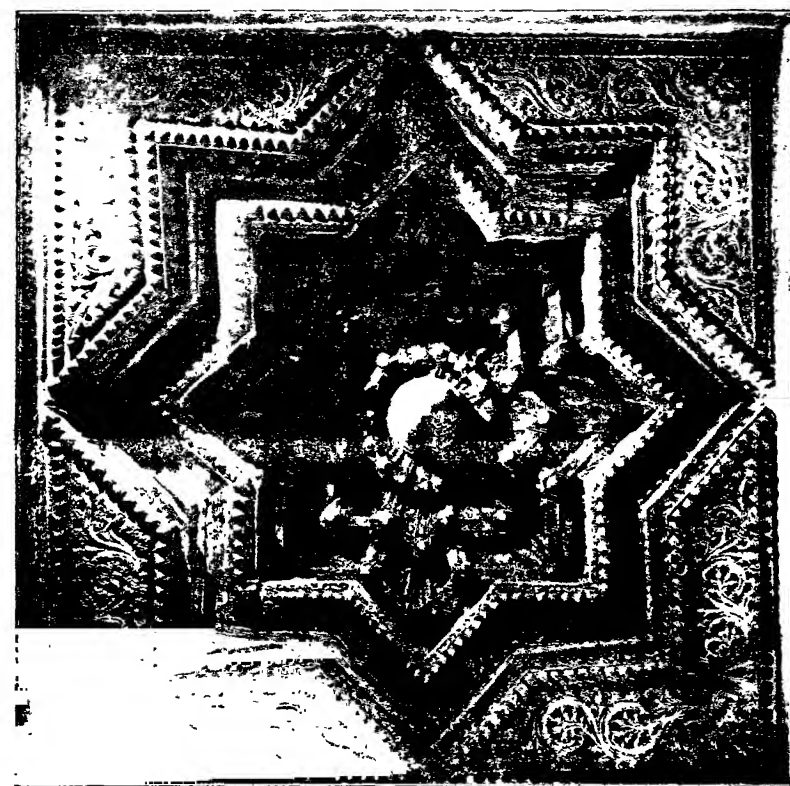
Kesava.

The east doorway of the navaraṅga whose lintel is uncarved has on each side an inscription slab with uncarved top panel. The north slab has only one line which reads: “Śrīmatu pratāpa chakravarti Hoysala Śrī Virasōmēśvara,” and stops in the middle, thus showing that the construction of the temple was interrupted suddenly. The well-worked part of the temple ends with this doorway.

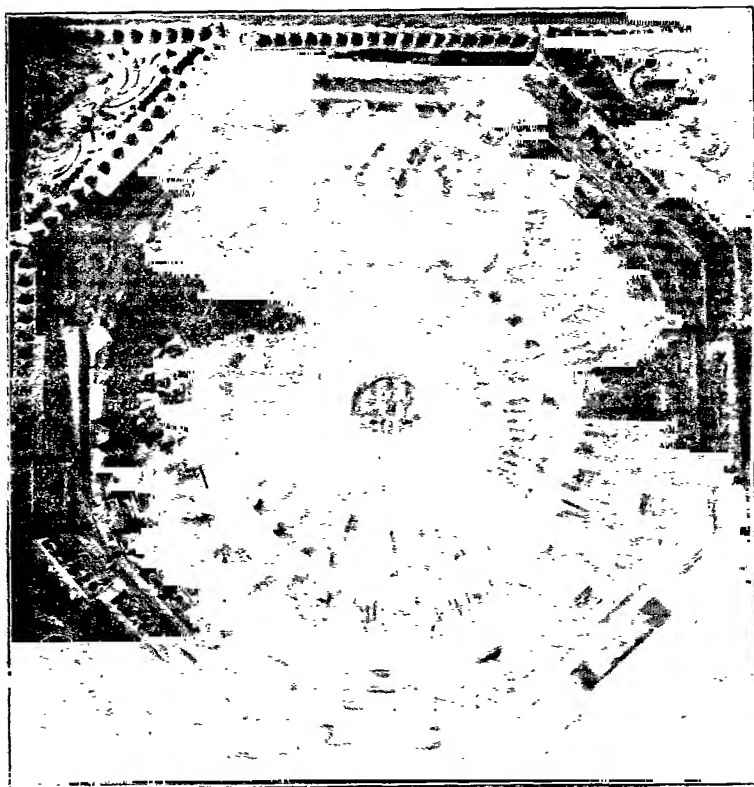
East doorway of navaraṅga.

To its east extends a cross or pond-shaped large pavilion with a stone bench running around it, which is fringed by a slanting railing as in the Harihara temple at Harihar. The outer pillars are sixteen-sided but unfinished, while the four inner pillars of the bell-shaped kind are finished and polished. The ceilings are all flat except the one

Later extension.



(1)



(2)

LAKSHMINARASIMHA TEMPLE, NUGGHALI : CEILINGS (p. 74)

in the westernmost square which has a large shallow padma. The northern añkaṇa of the pavilion is regularly built as a cell, but it has neither an image nor a pedestal. The eastern añkaṇa is converted into a cell open on the west and houses a finely ornamented bull, about 4½' high.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple is situated to the east of the village by the side of the old mud fort wall. The original temple, according to inscription E. C. V. Chennarāyapaṭṇa No. 246, was built in about 1154 A. D. But it appears to have been completely reconstructed in the 17th century. Only the following old materials are found: the vestibule doorway with the perforated screens on the jambs, the fine bull in the navaraṅga, the fragmentary Saptamātrikā panel with only five of the Mothers and the pedestal and the līṅga in the cell. The temple has been overwhelmed by and submerged into the earth thrown around it when the fort wall was built in the Vijayanagar days.

AMRITĒŚVARA TEMPLE.

The Amritēśvara temple is completely in ruins and architecturally unimportant. It was built in about 1134 A. D. as evidenced by the inscription (Ep. Car., V, Cn. 248) standing to the north of the ruins. One of the inscriptions mentions the god as Mūlasthāna-Gaṅgēśvara.

The līṅga among the ruins is small and together with the pedestal is about one foot high. The garbhagṛiha doorway has a Gajalakshmī lintel which bears also the inscription E. C. V. Cn., 247.

Nuggihalli.

LAKSHMI-NARASIMHA TEMPLE.

Two of the several beautifully worked ceilings in the navaraṅga of the Lakshmī-Narasimha Temple at Nuggihalli are illustrated in (Pl. XXII, 1 and 2).

JAYAGOṇḌĒŚVARA TEMPLE ON JŌGINĀTHAGUDDA.

About a mile to the north of Nuggihalli, facing the Tiptūr road stands a prominent hill with one great rock rising up to a height of about 150 feet.

On the summit stands a temple made up of well-dressed and fitted large granite blocks. It consists of a navaraṅga to which are attached on the west two open vestibules leading into square cells. Each of the cells (6' × 6') is surmounted by a stepped pyramid-shaped tower of brick and mortar, the bricks being 10" × 7" × 2" which appears to have been the size of the Hoysala bricks.

To the east of the navaraṅga entrance stands a square pillar with sixteen-fluted shaft supporting a soapstone statue of Nandi.

To the south-east of the temple facing north stands the inscription of Vishṇu-
vardhana bearing E. C. V, Cn. No. 260. To its left was
History. discovered a vīraḡal of soapstone bearing a faintly visible
inscription in Kannaḡa. From the inscription of Vishṇu-
vardhana dated in 1121 A. D., it is found that he made grants of land to the līṅga
known as Jayagoṇḡēśvara.

On the jambs of the navaraṅga doorway are carved padma, triple-rudrāksha
and floral designs. The hall which is about 30 feet
Navaranga. long by 15 feet broad is borne on two sets of four
cylindrical pillars supporting the ceilings which have
shallow padmas like the ceilings of the vestibules. In the navaraṅga are kept an
intertwined nāga group and a headless image of Śiva as Kāpāli with a dog and
bhetāḡas at his sides.

The north cell contains a small līṅga on a low pedestal with a well carved
Nandi facing it in the vestibule.

Linga.

The south cell has an image of Virabhadra (3' high) on a low pedestal.

Virabhadra.

The image is moderately worked and holds sword, trident,
drum and shield. On the tōraṅga is a serpentine scroll.

On the north-east of the temple there is a small shrine of granite, inside which is
a carved stone group of a *bhakta* couple, the husband wear-

Bhakta Images.

ing *kulāvi*, necklet, yajñōpavīta, short dhoti, anklets and
bracelets and wooden sandals and holding uplifted sword in
right hand, while his left hand is placed on his wife's shoulder. The lady standing
to his left with the upper body bare, wears large round earrings, garland, short *sari*,
anklets and armlets, bracelets and wooden sandals. Her right hand holds the stem
of a lotus which is broken off. Her left hand is also broken. Her hair is dressed with
a semi-circular floral ornament set upright. The couple perhaps represent some
important local ruler and his wife of the mid-Vijayanagar times, who very probably
made grants to the temple.

Dindagur.

A note on the two temples at Diṇḡagūr is published in M.A.R., 1930.

The place is an ancient agrahara called Mallikārjunapura. It was founded by
Pandita Daṇḡanātha. The Kēśava temple is built in the
centre of the old village, while the Īśvara temple is built
to its north-east. A little distance from the latter is
the tank. Both the temples seem apparently to have been

Ancient Agrahara town.

built at the same time, since both of them are similar in plan.

KĒŚAVA TEMPLE.

The Kēśava temple faces east and has a garbhagriha, a vestibule, a navaraṅga a porch and a mahādvāra. The last has a porch on the outside. The old mahādvāra has been recently repaired. **General description.** The temple has been raised on a floating foundation. The garbhagriha and the navaraṅga are both square-shaped with indented and flattened sides.

The basement cornices are six in number, of which the fifth from the bottom has its mouldings unworked. Four of the remaining **Outer view.** cornices, excluding the one at the bottom, have dentil projections. The outer walls are plain except for the right-angled pilasters which appear at the indentations and for the pond-shaped pilasters which appear on the outer walls of the navaraṅga on the south and north.

The eaves are slightly sloping with dentil projections on top. The parapet contains unworked kīrtimukha and other mouldings.

The tower consists of three tiers of turrets having, like the parapet, unworked mouldings. There is a projection over the vestibule whose cornices also have unworked mouldings. A stone finial surmounts the tower.

The flight of steps leading to the porch may have had originally elephants on either side. The porch is borne on two cylindrical potstone **Porch.** pillars and has stone benches on the south and north. The ceiling of the porch is designed like three concentric squares and has a padma in the centre.

The navaraṅga doorway has a series of five turrets on the lintel above which is a Vēṇugōpāla group. The pilasters on either side of the **Navaranga.** doorway are pond-shaped. The central aṅkaṇa of the navaraṅga is borne on four pillars of the usual bell-shaped type. The ceilings are all square and somewhat deep with padma pendants hanging from the centre. But the central ceiling is more elaborately carved than the rest. The corner stones have carvings of kīrtimukhas and pendants on their under-surface and of the aṣṭa-Dikpālakas on their front face. The oblong slabs above have the scroll, kīrtimukhas and pendant designs. Their front faces have Yakshas in the centre with rosettes carved on either side of them. In the centre of the ceiling there is a deep padma pendant, and kīrtimukha and pendant designs at the corners.

In the navaraṅga are placed several nāga stones, one image of Gaṇapati in a niche of brick and mortar, and another of Hanumān in another niche of brick and mortar. In the north-west corner of the navaraṅga is built a small shrine of brick and mortar to house the utsava-vigrahas of the Īśvara temple.

The lintel of the vestibule doorway is plain. The ceiling of the vestibule has also a padma pendant. In the vestibule are kept the metallic utsava-vigrahas of the temple. Inside the garbhagriha stands on a Garuḍa pedestal the image of Kēśava (Pl. XXIV, 1). It is exuberantly carved, though its features, particularly of the face, are not very elegant. There are the ten avatāras carved on the prabhāvali.

MALLĒŚVARA TEMPLE.

(Pl. XXV, 2).

The Mallēśvara temple is situated about a hundred yards to the north-east of the Kēśava temple. In plan and execution, it is similar to the Kēśava temple. But the porch is absent. The navaraṅga ceiling in front of the vestibule doorway is opened out and a ventilator has been put in. The linga inside the garbhagriha is about two feet high including the pedestal.

Images.

In the navaraṅga are kept the following images :—

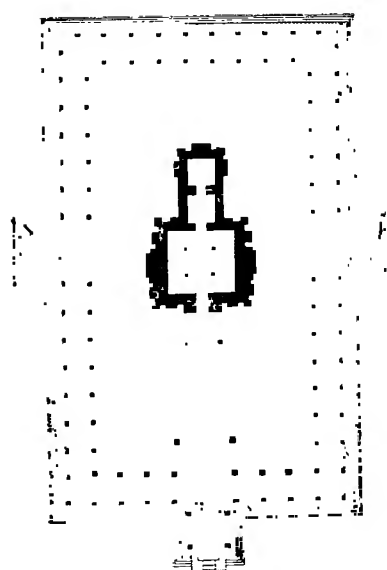
1. Rude Nāga stone.
2. Rude Gaṇēśa.
3. Intertwining Nāgas.
4. Another Gaṇēśa.
5. Another Nāga stone.
6. Peacock pedestal.
7. A two-handed goddess. The image is of potstone and is about 3½' high including the tōraṇa. The two hands of the goddess are broken. The image is well worked. Unfortunately the face is disfigured and covered over with muck. On the tōraṇa are the floral scroll, the kīrtimukha, two chāmaras, a chakra, a śaṅkha, a sword and a buckler. The image is perhaps a Vaishṇavī or Pārvatī standing.

BASAVĒŚVARA TEMPLE.

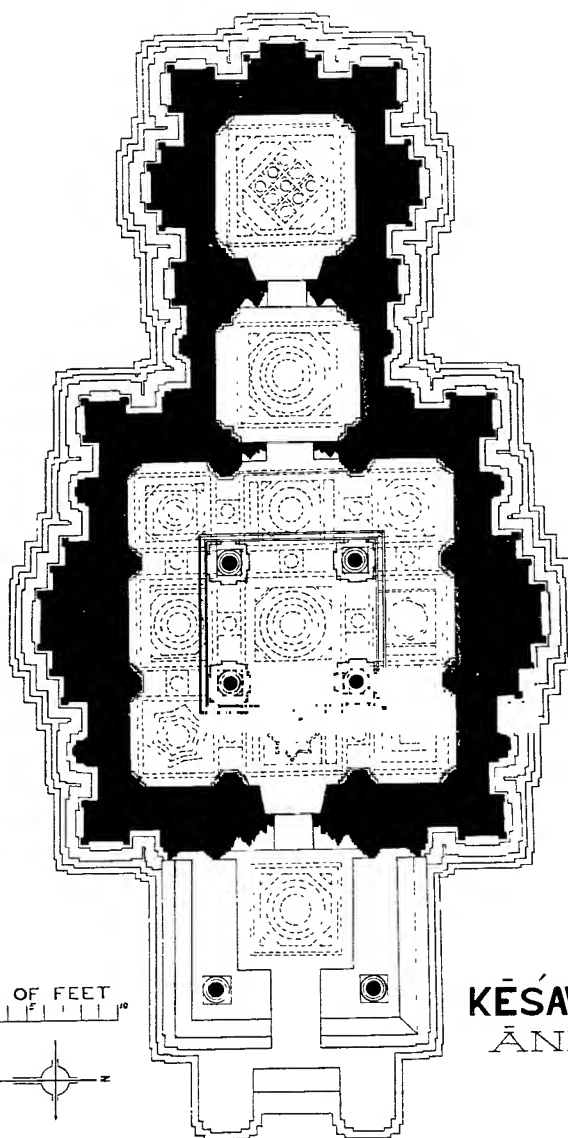
To the west of the Mallēśvara temple is the modern temple of Basavēśvara which is architecturally unimportant.

Anekere.

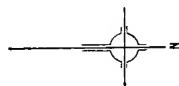
This is a village about four miles west of Chennarāyapaṭṇa. It has several temples dedicated to Śambhuliṅgēśvara, Kēśava, etc. The Kēśava temple is situated in the centre of the town.



SCALE OF FEET
0 5 10 15 20 25 30 40



SCALE OF FEET
0 5 10 15 20 25 30 40



KĒŚAVA TEMPLE
ĀṆEKERE

GROUND PLAN (p. 75).

THE KĒŚAVA TEMPLE.

(Pl. XXV, 1).

The Kēśava temple stands on a high platform with stone-built sides. It contains a garbhagṛiha, a closed vestibule, a navaraṅga of

General description. four lathe-turned pillars and a porch, an old prākāra of soapstone and a towerless mahādvāra which has a one-aṅkaṇa porch both on the east and the west and had originally a complete prākāra wall of stone with a verandah running on inside (Pl. XXIII). The temple has much resemblance to that at Hullekere near Gaṇḍasi.

The soapstone mahādvāra which appears to have been rebuilt in the Vijayanagar days has for its eastern porch two bell-shaped lathe-turned pilasters with stone benches, of which the railings have disappeared. The porch ceiling is well designed having an octagon of corner stones bearing the Dikpālakas inset with a eight-pointed star, in the centre of which is a shallow lotus. The uncarved lintel has a later day inscription in Kannaḍa which reads *Narasiṃha Devura*.

The inner porch of the mahādvāra and the verandah which originally ran all round the temple and formerly housed the kitchen on the south-east has a row of necked cylindrical soapstone pillars with plain ceilings.

Since the structure was out of plumb on the south and west, it was pulled down about three years ago and a brick wall was constructed.

Verandah. The materials belonging to this verandah are all lying outside the temple and could well be utilised for rebuilding the verandah. On the south and north of this verandah there is a cell on each side, the north one being empty and the south one containing the damaged original image of Kēśava. Its nose is touched up and unnatural. It may be removed to a museum.

The temple itself has five cornices on the lower wall with one cornice bearing the blocks meant for receiving vases and makara heads.

Outer view of temple. The upper part of the wall has ornamental pilasters and no other carvings. The parapet above the cornice contains turrets whose blocks are uncarved. Similarly the tower has two uncarved rows of turrets and one carved row. It is surmounted by a beautifully shaped stone kalasa with an ornamental jewel band running around bearing lion heads in the four corners.

The platforms in front of the porch of the temple are devoid of their elephants.

Porch. The porch is intact and its domed ceiling which rises on an octagon bearing the Dikpālas has a sixteen-sided gallery which is inset with three concentric circles and has a lotus bud in the centre.

The navaraṅga doorway has Gajalakshmī on the lintel. The navaraṅga which is about twenty feet square has indented wall pilasters and four bell-shaped soapstone pillars. The ceilings, though not elaborate, are interestingly carved. They are from the east running clockwise :

Navaranga.

- (1) A square inset with an eight-pointed star with a padma pendant at the centre.
- (2) An eight-pointed gallery with two inset concentric circles.
- (3) An octagon with an inset circle.
- (4) An octagon with an inset square inside which is an octagon with a padma.

West—

- (5) A square inset with an octagon.
- (6) Octagonal gallery inset with an octagon inside which is a circle.
- (7) Square with eight-pointed star and padma pendant in the centre.
- (8) An ornamental square with two concentric inset squares.

Central—

- (9) On corner stones bearing the Dikpālas is a sixteen-sided gallery with three concentric circles and a large śankha pendant.

On the vestibule doorway the dvārapālas are carved. The lintel is not carved.

Vestibule.

The ceiling of the vestibule has a gallery shaped like a sixteen-pointed obtuse-angled star inset with three concentric circles. The garbhagriha doorway has well carved dvārapālas on the jambs with a Gajalakshmi lintel. Above the lintel cornice is a row of five variously shaped turrets with Yakshas between them.

In the garbhagriha on the old Garuḍa pedestal stands the image installed about four years ago and carved by Mr. Siddhalingaswamy, sculptor of Mysore (Pl. XXIV, 2). On the pedestal is the inscription in Kannaḍa :

Garbhagriha.

Śilpa Siddhānti Siddhalingasvāminā nirmitaḥ.

To some extent the sculptor has successfully imitated Hoysala work, particularly in the carving of the ornamentation which is profuse. But the ten avatāras on the prabhāvaḷī are absent, the kiṇṇa is heavy and octagonal of the Vijayanagar type, and the octagonal gadā has a ribbed head. The image is a good piece of work except for its fattish chubby face and rather large hands and feet.

VĪRABHADRA TEMPLE.

About a hundred and fifty yards to the north-east of the Kēśava temple stands a small temple of Vīrabhadra, a modern structure. It has a dentil corniced tower, a garbhagriha and a vestibule.

The image of Vīrabhadra is of Vijayanagar workmanship. In the vestibule are kept the images of Mahishāsūramardīnī, Gaṇēśa and Nandi.

TWIN TEMPLES.

To the south of the village to the east of the small tank bund stand two small but definitely Hoysala buildings, both indefinitely called by the villagers as Sōmēśvara temple.

They are twin temples of equal size built of soapstone and having stepped pyramid towers, lathe-turned pillars, domed central navaraṅga ceilings, perforated jambs, etc. The temples were probably built in honour of a husband and wife.

General description.

The temple on the south has a garbhagṛīha, an open vestibule and a navaraṅga, while that on the north has a garbhagṛīha, a closed vestibule, a navaraṅga with a cell on the north and its doorway to the south and a cylindrical pillared porch. In the navaraṅga of the temple on the north lie the images of a mutilated Gaṇēśa and a Mahishāsūramardīnī, both evidently of the original pañchāyatana.

ŚAMBHULINGĒŚVARA TEMPLE.

About a mile and half to the north-north-west of Ānekere is a large tank, now dried up, near which is situated the Śambhulingēśvara

General description.

temple which appears to belong to about the 12th century A.D. This structure consists of a square garbhagṛīha, a closed vestibule and a square navaraṅga. The outside walls of the garbhagṛīha have a square basement cornice and plain right-angled pilasters. The eaves are straight sided with dentil mouldings upwards at the corners. Above the eaves rises above the garbhagṛīha the stepped pyramid stone tower consisting of eight tiers with dentil mouldings at intervals. The tower is surmounted by a stone kalaśa. The outside walls of the navaraṅga are plastered over and bespeak recent renovation with brick and mortar walls. But the old potstone spouts remain above. There is a stone projection over the vestibule.

The navaranga consists of nine aṅkaṇas. The four pillars of the central aṅkaṇa are of the usual bell-shaped type. The ceilings

Navaranga.

are all slightly domelike with lotus flowers and buds hanging from above. The execution of the ceilings is different in each case, though there is nothing extraordinary about any of them. The pilasters in the navaraṅga are all pond-shaped. In the navaraṅga are placed several nāga stones, a potstone Gaṇēśa, a Gajalakshmī, a Mahishāsūramardīnī, a Vāsudēva (padma, chakra, śankha and gadā) with a pair of feet in front and a potstone Nandi. The images are rude.

The vestibule doorway is plain. Inside the vestibule is kept a bigger Nandi. The vestibule ceiling has a lotus pendant and is somewhat deep. The lintel of the garbhagriha doorway has five turrets with padma medallions in between them. The pediment is uncarved. The pilasters are indented. Inside the garbhagriha is a low liṅga with pāni-baṭlu, about one foot high.

In front of the temple are several nāga stones and a mutilated figure. Against the outer walls are placed two vīragals with no inscriptions on them.

Chennarayapaṭṇa.

The taluk town of Chennarāyapaṭṇa is known in the Hoysala inscriptions as Koḷatūru and was named Amṛitanāthapura when the temples of Chennakēśava and Amṛitanātha were constructed and the town was converted into an agrahāra. It retained the name Koḷatūru until about 1500 A.D. A little later it was named Chennarāyapaṭṇa probably after some Vijayanagar officer named Chennigarāya.

CHENNAKĒŚAVA TEMPLE.

The original temple of Chennakēśava had a garbhagriha with a flat ceiling, a vestibule with a padma ceiling, a navaraṅga of nine squares (20' × 20') and a porch of two bell-shaped round pillars. This original porch appears to have been extended during the Vijayanagar period into a mukhamanṭapa of three aṅkaṇas, the latter with cubical tapering pillars having sixteen-fluted pillars, when a mahadvāra of plain pillars without a gōpura and with a compound wall of rubble stones, and a fine garuḍagambha with a sixteen-fluted tapering shaft, were added.

General description and history.

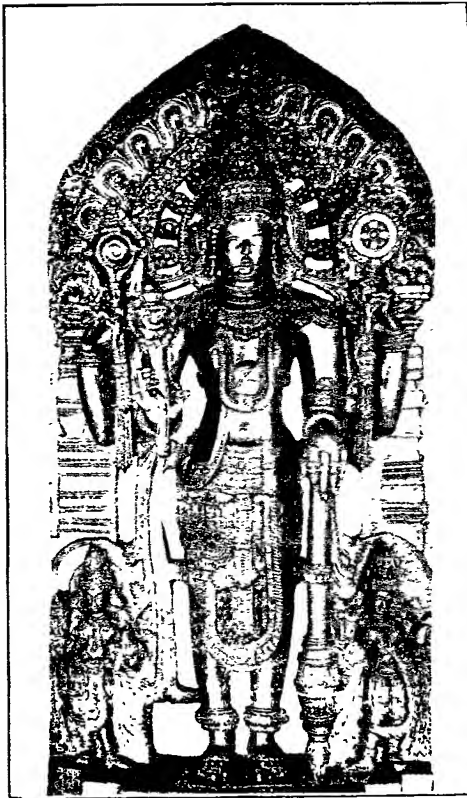
In its outer aspect, the temple, though of soapstone, is indented square in form with rather plain cornices, walls and parapet towers.

Outer view.

The original tower of soapstone is intact and also unworked.

The ceilings in the navaraṅga are deep domes having mostly concentric circles over circular or sixteen-sided galleries except the west one which is octagonal over a square and the north one which has an eight-pointed star set inside a square. The central ceiling is a deep dome with the Dikpālas, a circular gallery, concentric rafters and a conch pendant. The navaraṅga pillars are bell-shaped. In the navaraṅga are kept the images of Raṅganātha and Kāliṅgamardana, both poor class sculptures of the Pāṇḍya times.

Navaraṅga.



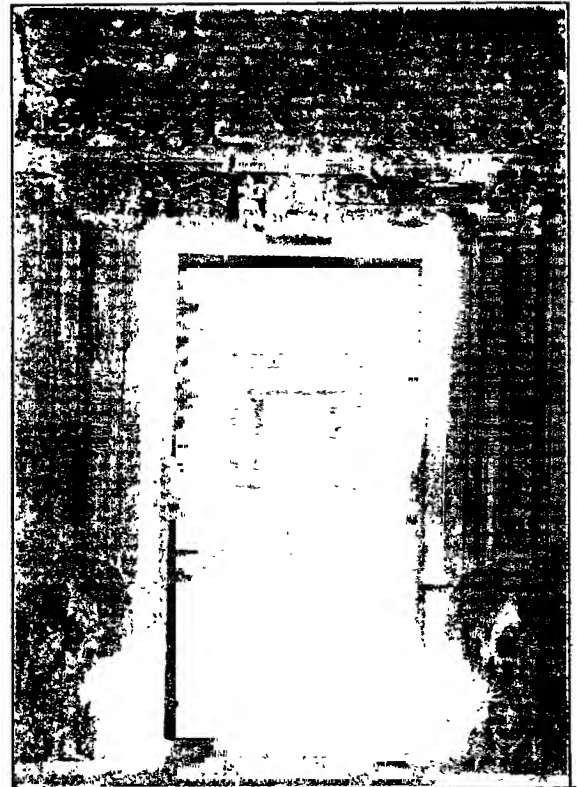
1. KESAVA, KESAVA TEMPLE, DINDAGUR
(p. 74.)



2. KESAVA, KESAVA TEMPLE, ANEKERE
(p. 76).



3. DOUBLE-HEADED BASAVA, GADDERAMESVARA
TEMPLE, CHENNARAYAPATNA (p. 81).



4. NAVARANGA DOORWAY, BHANDARI BASTI,
SRAVANABELAGOLA (p. 82).

The image in the garbhagriha does not appear to be the original Hoysala image.

Main image.

It looks rather unfinished, particularly its serpentine tōraṇa. Its facial look also with its weak chin is rather different from the usual Hoysala form. Possibly it is the work of a good imitator who copied the original image.

CHANDRASĒKHARA TEMPLE.

The Chandrasēkhara (Rāmēśvara) temple which is about a hundred yards south-east of the Chennakēśava temple is a granite stone structure

General description.

of the Vijayanagar period in whose garbhagriha stands a six-foot high image of Chandrasēkhara (abhaya, axe, spear, and dāna). In the vestibule there are: a Gaṇēśa image and an inscription (E.C. V, No. Cn. 156). On either side of the vestibule doorway there are two bhakta images instead of the dvārapālas. The Nandi's face is a well worked one. In the south-west and north-west corners of the vestibule are two cells containing two Vijayanagar type stone images of Bhairava and Pārvatī while in the navaraṅga are the images of Virabhadra and Janārdana.

The temple is not architecturally important.

An image of Nandivāhananūrti is kept against the wall of the house adjoining the temple.

KALYĀNI.

Outside the north fort gate of the old town is a fine kalyāṇi about 50" × 50' with the steps well built of stone. On its west side are a

Images.

number of shrines which contain stone images of several deities like:

1. Gaṇēśa.
2. Nāga.
3. Lakṣmīnārāyaṇa.
4. Pārvatī.
5. A small figure placed on a large Hoysala simhapīṭha.
6. Chandra.
7. Viṣṇu on Garuḍa.
8. Pārvatī in imitation of Hoysala workmanship, but really of the Pāllegār period.
9. Kōdaṇḍarāma.
10. Vāmana.
11. Arjuna performing penance.
12. Narasimha.

13. Śivaliṅga.
14. Shaṇmukha on peacock.
15. Nandi.

SĀTĒŚVARA TEMPLE.

To the north-east of the town near the tank stands a small soapstone temple of Sātēśvara, to the south-east of which are standing two inscriptions (E. C. V, No. Cn. 161 of 1182 A.D. and a vīragal). The bell-shaped navaraṅga pillars, the perforated screens of the vestibule doorway, etc., mark the temple as a definitely Hoysaḷa structure, though not one of any importance. In the inscription the liṅga of the temple is called Śāntalēśvara, and appears to have been set up in memory of Sātavve, the wife of Daṇḍanāyaka Māchiah.

In the navaraṅga of the Sātēśvara temple are kept the images of Gaṇēśa, Nandi and Kēśava which are not of much sculptural value.

Opposite to the doorway of the Sātēśvara temple is an old soapstone panel containing (Bhairava's) Śiva's pādas surrounded by cobras, beheaded animals and men.

Siva's Pada.

To the north-east of the temple and close to it is a Pāllegār period structure dedicated to Durgā as Volagere Ammā.

Volagere Amma.

GADDE-RĀMĒŚVARA TEMPLE.

About a mile to the south-east of the town just where the irrigated lands commence, stands the temple of Gadde-Rāmēśvara.

It appears to have been built in two stages. The original temple is a very simple small Hoysaḷa structure of soapstone with a stepped pyramid tower of eight dentil cornices, a stone śikhara and an ornamental stone kalaśa. In front of the tower formerly stood the Saḷa group, whose mutilated lion is now in the yard in front of the temple. The walls of soapstone are cut up by right-angled plain pilasters and the plan is squarish, the garbhagṛiha and vestibule being smaller than the navaraṅga.

General description.

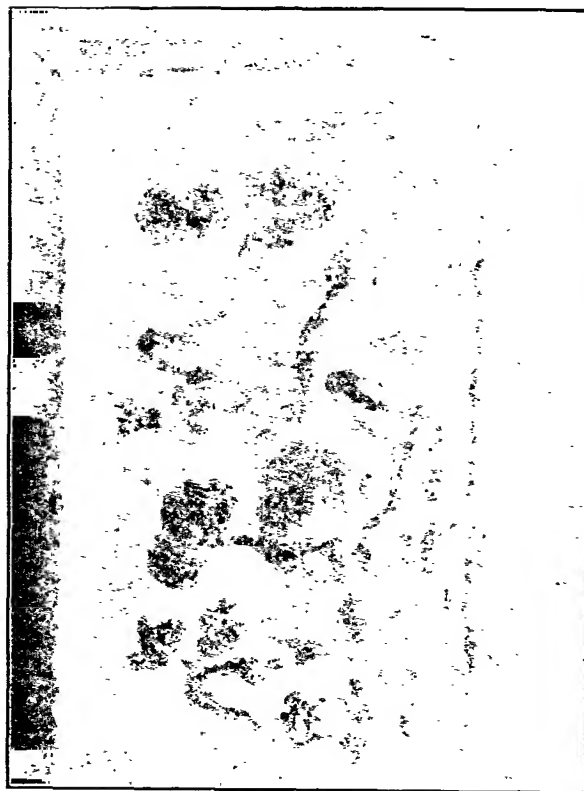
The original navaraṅga doorway is only 4' × 2' and has an uncarved lintel.

Navaranga.

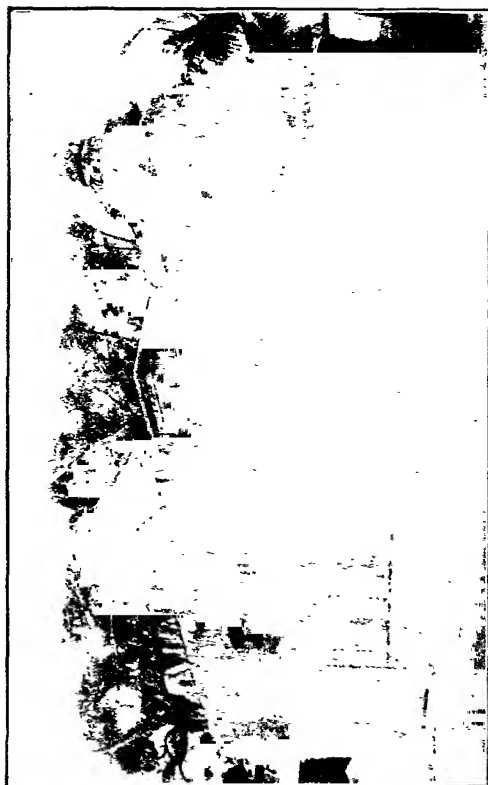
In the navaraṅga which is 15' × 15' are four necked pillars with their cubical mouldings connected by octagonal shafts and wheel-shaped moulding round neck. The ceilings are plain except the central one which is a shallow padma dome. In the navaraṅga are kept the images of Gaṇēśa, Nandi, Shaṇmukha, Janārdana and Sūrya, which appear to date from about 1600 A.D.



1. KESAVA TEMPLE, ANKERI (p. 75).



3. CHAMUNDARAYA GROUP ON TYAGADA BRAHMADEVA PILLAR.
SRAYANABELAGOLA (p. 82).



2. MALLESVARA TEMPLE, DINDAGUR (p. 74).



4. CEILING IN FRONT OF GOMATESVARA, SRAYANABELAGOLA (p. 82).

The vestibule doorway, whose lintel also is uncarved has kalāśas on the jambs and perforated screens. The vestibule and garbhagriha ceilings have shallow padmas and the līṅga is a round-headed one on a low pīṭha.

Vestibule and garbhagriha.

To this original Hoysaḷa temple were added in the 17th century a granite mukhamantapa of three aṅkaṇas with octagonal pillars having cubical mouldings with low relievo carvings. One of the latter shows the Gaṇḍabhēruṇḍa bird holding elephants in its beaks.

Mukhamantapa.

In the front yard of the temple is a mantapa of granite with a brick tower, under which on a pillar of soapstone is a Basava with a head to east and another to west. (Pl. XXIV, 3) Two brick and mortar Basavas of large size have been set up, one at the place where Saḷa was originally, and the other on the mahādvāra.

Double-headed Basava.

Hirisave.

KĒŚAVA TEMPLE.

The Kēśava temple is a late Hoysaḷa building of granite with soapstone pilasters and doorways and granite outer walls. The temple has been entirely rebuilt recently, particularly its navaraṅga. The image of Kēśava is about five feet high on a Garuḍa pedestal about one foot high. The image is a good specimen of the 14th century, though poorly worked, and on its drapery the Dravidian influence can be seen. The garbhagriha and vestibule doorways are Hoysaḷa soapstone pieces. There are perforated windows on either side of the vestibule doorway.

Grama.

CHENNAKĒŚAVA TEMPLE.

A note on the Chennakēśava temple is published in the Mysore Archæological Report for 1917, page 9. The temple is not of much architectural value since only the outer wall and one pillar in the inner navaraṅga belong to the Hoysaḷa period.

DHARMĒŚVARA TEMPLE.

This temple has been described in the Mysore Archæological Report for 1917, page 9. In the navaraṅga, the pillars and the central ceilings and the east doorway are original Hoysaḷa pieces used in the more recent times while rebuilding the navaraṅga.

ŚĀNTINĀTHA BASTI.

This is an old temple of which the standing image of Śāntinātha (3' high) with an inscription on the pedestal stating that it was set up by Sumati Bhaṭṭārakar, and the old vestibule with perforated jambs and the seated Śāntinātha on the lintel are the only older parts of the temple. The rest of the temple which is of granite is of later days.

History.

Architecturally the only important thing in the temple is its image with a fine serpentine prabhāvaḷi.

An interesting point to note in Śāntigrāma is the fact that the worship of Jina, Śiva and Viṣṇu all progressed during the time of the Hoysaḷas.

VĪRABHADRA TEMPLE.

This is a temple of the Hoysaḷa period containing a garbhagriha, a vestibule and a navaraṅga of four bell-shaped pillars and a mukha-maṇṭapa of three bell-shaped pillars. The heterogeneous nature of the walls suggests that these portions were rebuilt and repaired in the Vijayanagar days. The navaraṅga has a porch which was converted into a cell for housing Mahishāsura-mardīnī now kept in the navaraṅga.

General description and history.

The navaraṅga has four bell-shaped pillars and several flat or shallow domed ceilings. Of these the central one is the most interesting. Rising on two sets of corner stones bearing the images of the Dikpālas and of dancers and rosettes is a flat ceiling divided into nine panels with Tāṇḍavēśvara in the centre, Kumāra to the west, dancing Gaṇēśa to the east, Brahma to the north and Viṣṇu to the south. The slab is damaged and has evidence of being recently reset and plaster-pointed.

Navaranga.

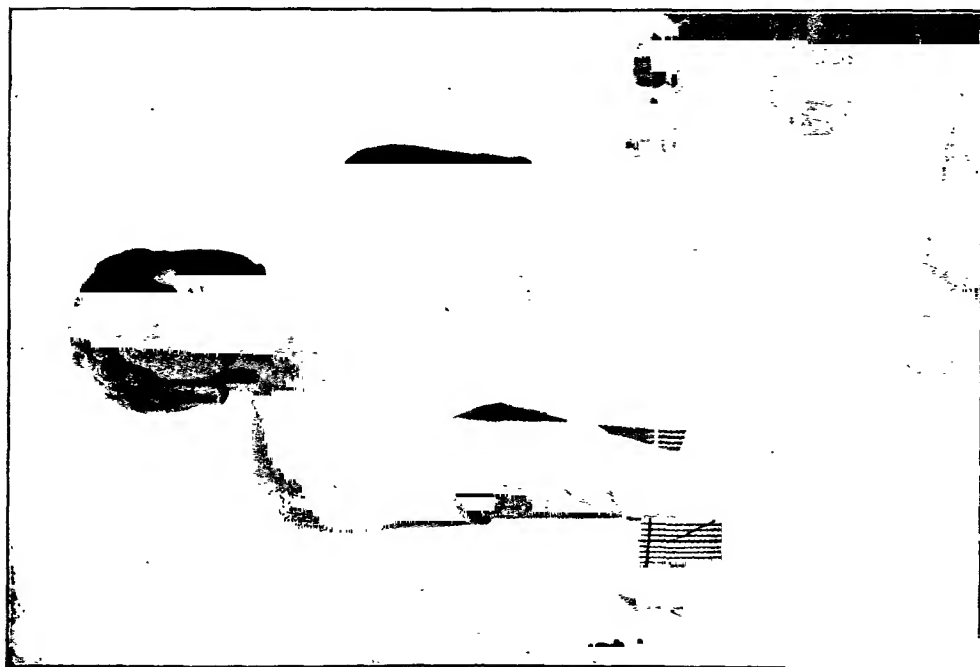
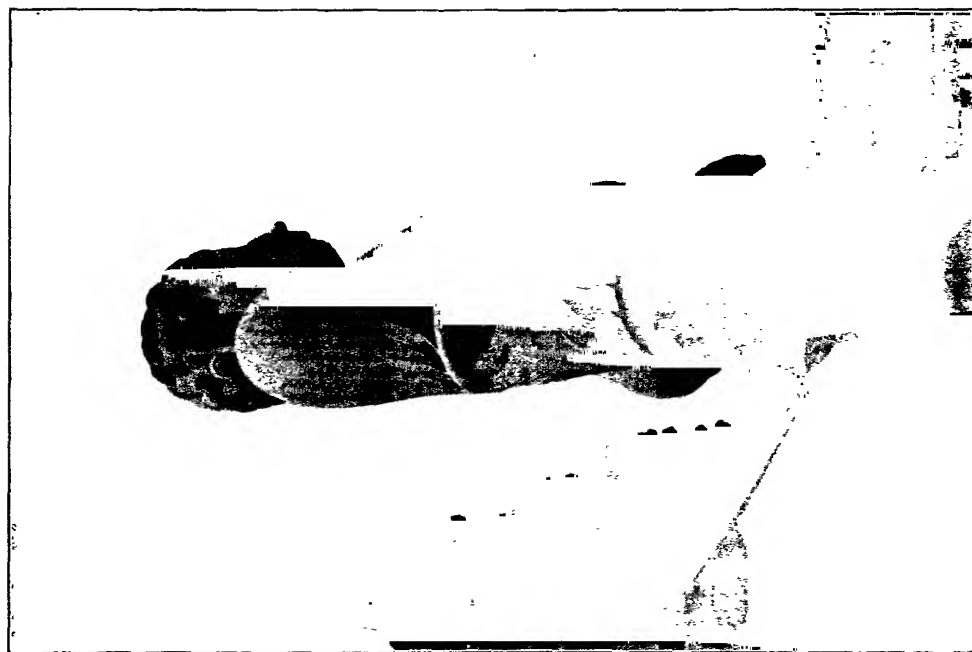
In the vestibule and the garbhagriha are kept several images of Vīrabhadra, Nandi and other deities. The main image of Vīrabhadra appears to be of Vijayanagar period workmanship having shortish legs, large hands, etc. It is doubtful if this is the original Vīrabhadra of the Hoysaḷa times.

Images.

The mahādvāra has been constructed of fine pilasters bearing turreted canopies brought from elsewhere.

SRAVAṆA-BELGOLA.

The navaraṅga doorway of the Bhaṇḍāri Basti is very well carved and illustrated in Pl. XXIV, 4. The Tyāgada Brahmaḍēva pillar has an interesting panel of sculptures on its south base (Pl. XXV, 3). One of them represents Chāmuṇḍarāya. The well executed ceiling in the verandah in front of the Gomaṭēśvara colossus is a beautiful piece of sculpture in soap-stone (Pl. XXV, 4). Two good views of the Gomaṭa colossus are illustrated in Pl. XXVI.



GOMATESVARA, SRAVANABELAGOLA (p. 82).

CHITALDRUG DISTRICT.

Maikonda.

Māikonda is one of the hobli headquarters in the Dāvangere taluk and a Railway station on the Bangalore-Harihar line. There are two temples in the village, one of which is called the Kēśava temple and the other the Obala-Narasimha temple. The name 'Obala' is a corruption of Ahōbala.

KĒŚAVA TEMPLE.

The Kēśava temple is a modern structure of mud and country tiles. It is situated in the heart of the village. Inside the garbhagriha stands a rude black stone image, about 3½ feet high, of Viṣṇu standing as Janārdana, though the god is locally called Kēśava. In the four hands are held padma, chakra, śankha and gadā and in addition to the gadā the left lower hand holds in the palm a mātāṅga fruit. The image and the prabhāvaḷi are carved of the same stone. But the ten avatāras are absent from the prabhāvaḷi which has instead creeper scroll ornamentation. The features of the image suggest that the workmanship is of the Vijayanagar period. the image may have been brought from elsewhere and set up here.

To the right side of the image is a liṅga which has been recently installed. The temple is a Muzrai institution and architecturally unimportant.

OBALA-NARASIMHA TEMPLE.

About half a mile to the south-east of the village is situated the dilapidated temple of Obala (or Ahōbala) Narasimha. The temple consists of a garbhagriha with a roughly shaped boulder in it which is called Udbhava-Narasimha, an open vestibule and a navaraṅga with a doorway to the east and another doorway on the south. The latter doorway has a tōraṇa in front with the *tenkalai* Śrīvaishṇava caste mark. This gateway does not form part of the main structure and is evidently of a later date. The doorways have Gaja-Lakshmī figures on their lintels. In front of the southern doorway is a Garuḍa pillar which, along with the tōraṇa, indicates that it was the main doorway of the temple. The outer walls are plain. The tower is a stepped pyramid with figures of Viṣṇu at the neck.

The navaraṅga has four Draviḍian square-shaped pillars which have on their cubical mouldings high relief figures of various gods, acrobats and mythological representations, among which the following may be noted :—

Gaṇeśa, Puruṣaṃṛiga, dancers (three in one), Mōhinī with mirror, a chief, Kaṇṇapa, Hanumān, bhakta, Kāliṅga, cow and liṅga, dancer, lion on makara,

Bālakṛiṣṇa on fours, acrobats (two wrestlers wheeling), bhakta, Hanumān and līṅga, Lakshmī-Nārāyaṇa, Virabhadra, Yōgā-Narasimha, Ṛishi dancing, peacock with the head of an elephant, acrobats, Viṣṇu, Vēṇugōpāla, Matsya incarnation and a seated figure of a chief.

The navaraṅga pilasters have the figures of Garuḍa and Hanumān, lady riding on makara, gong-player, etc.

The central ceiling of the navaraṅga is raised on two sets of corner stones and has the figures of the asṭa-Dikpālakas on the beams and a small lotus pendant pecked by four birds, in the centre. The occurrence of the birds suggests a parallel with the Kalyāṇamaṇṭapas at Nandi and Kolār. It is possible therefore that this temple may belong to the same period or to a slightly later one (C. 14th or 15th century).

Against the west wall of the navaraṅga is a well carved seven-hooded nāga stone.

On either side of the garbhagṛiha doorway are the relief figures of bhaktas, perhaps representing those who built the temple.

Bullapur.

Bullāpur is a bechirāk village. At the northern end of the mound burying the village ruins, the Āñjanēya temple is situated. It is a structure of rubble masonry enshrining a 16th century relievo figure of Āñjanēya.

Temples.

To the south of the temple and buried in the mound, is another temple. The pillars of its navaraṅga can be seen through an opening in the mound.

Ittige.

Ittige is another bechirāk village, about a mile and half to the north of Huchchavanahalli in the Māikoṇḍa hobli. The temple of Kari-Amma is an 18th century structure. It contains a garbhagṛiha with a relievo figure of Durgā and a front hall with six pillars having the cubical, octagonal and wheel mouldings. The outer walls of rubble stones have been mostly embedded in a mound. An inscription (dated Ś. 1644) was discovered to the south of the temple.

Kari-Amma Temple.

Kodaganur.

Koḍaganūr is a place of antiquity as can be seen from the inscription (E.C. XI, Dāvāngere 152), which is dated in 976 A.D. There are several ancient temples in the place, which have all gone to ruins. The inscription No. Davāngere 149 (1113 A.D.) refers to a Viṣṇu temple. An earlier inscription (Dg. 151 of 1101 A.D.) refers to the god Sōmēśvara. The ancient agrahāra town is also called the southern Ayyāvoḷe in the inscriptions.

Antiquity of the Place.

THE KALLĒŚVARA TEMPLE.

The ancient Kallēśvara temple in the village has been entirely rebuilt in the modern period. Only the four square pillars in the navaraṅga now bespeak the antiquity of the temple. Inscriptions Dg. 149—152 stand to the east of the temple.

VISHṆU TEMPLE.

The temple erected in the 12th century for the god Viṣṇu mentioned in Dg. 149, is no longer in existence. On the aśvattha-kaṭṭe in front of the village is a mutilated image with the tōraṇa carved of the same stone. The left lower hand of the image is on the kaṭi as in the images of Venkaṭēśa. It is possible that this image is of Viṣṇu referred to in the inscription.

HANUMANTĒŚVARA TEMPLE.

The Hanumantēśvara temple is a modern structure with a 17th century relievo of Hanumān in the striking attitude. To the right of the figure there is a niche in which are placed the images of a chief and his wife. Both the images are in the round. The chief wears a kirīṭa and holds in his left hand a conch. His feet are mutilated. The image of his wife, however, is intact. Though both the images have somewhat rude features, they appear to date from at least the 14th century and are worthy of being preserved in a museum.

In front of the temple is a tall pillar against which is placed a vīraḡal. The scene depicting the defence of the cows in the bottom panel of the vīraḡal is well executed. The cows stand to one side, while the hero fights with his bow and arrows his enemies who are mounted on horses and armed with spears.

DURGĀ TEMPLE.

In a nearby field to the south-east of the village is a small mound hidden in the fence. On it is the soapstone image of a seated Durgā. The image is worn out. The goddess wears a kirīṭa with the flames darting forth from behind her head. In the four hands are held sword, trident, ḡamaruḡa and cup.

An inscription at Doḡḡa-Māḡaḡi (E. C. XI, Dāvāḡere 146) refers to the goddess 'Banāḡa-Śāṅkarī' of Koḡḡaganūr. It is possible that the image above described is the one mentioned in the inscription. The image is very much like a Hoysaḡa piece, though the inscription mentioning it is of 1518 A.D.

MALKANDEVARU TEMPLE.

About three furlongs to the south-east of the village is situated the Malkandēvaru temple. It is a Śiva temple with its outer walls and parapet covered over by a mound of earth, so that only the interior is visible from the front. The temple consists of a garbhagriha, an open vestibule and a navaraṅga with four bell-shaped pillars. In the central aṅkaṇa is a nandi. The other images kept in the navaraṅga are Gaṇapati, Chaṇḍikēśvara and a nāga stone. The garbhagriha doorway has Gaja-Lakshmī on the lintel. All the ceilings in the temple are flat and plain except the central one which has a padma.

The temple is much dilapidated and architecturally unimportant, though belonging to about the 12th century A.D. It is possibly the Sōmēśvara temple mentioned in the inscription Dg. 151 of 1101 A.D.

Vaderahalli.

KALLĒŚVARA TEMPLE.

The ancient Kallēśvara temple which appears to have stood some forty years ago is now a mound of ruins. Only the inscriptions that stood on the site are existing at present.

Sankaranahalli.

RANGANATHASVĀMI TEMPLE.

The village of Śaṅkaranahallī is about two miles to the south-west of Māikonḍa. On a height in the village stands the temple of Raṅganāthasvāmi called Tiruvengalanātha in the inscription No. Dg. 148 of 1684 A.D.

The structure is exactly like the Ōbaḷa Narasimhasvāmi temple at Māikonḍa. It has the same square garbhagriha with a stepped pyramidal tower, an open vestibule and a navaraṅga with two doorways, one in the east and another on the south. The pillars, too, are like those at Māikonḍa with similar cubical mouldings and plantain bud hangings. The central ceiling also is the same with the four birds pecking at the low pendant bud. Hence the date *circa* 15th century may be assigned to this temple also. To the right of the eastern doorway stand the images of two bhaktas who are probably the builders of the temple.

The outer walls of the temple are mostly plain except for a few relief representations of a fish, a cobra and some obscene figures here and there. There is no separate shrine for the goddess; nor is there any image of the goddess worshipped in the temple. In the garbhagriha stands, on a pītha, a small relievo figure, about a foot high, whose features are hard to distinguish, since the image is much covered over with muck.

Nalkunda.

ĪSVARA TEMPLE.

Nalkunda appears to be a village of some antiquity. The Īśvara temple stands to the north-east of the village. The outer walls are covered by a mound of earth. The temple consists of three cells and a common navaraṅga with the entrance doorway on the south. The roof is low and there is no tower. The temple seems to have been repaired at some later period.

The original structure appears to hail from about the 12th century as seen from the pillars, doorways and images which are of potstone. The jambs of the doorways have kalaśa, creeper and rope ornamentations. In the convolutions of the creeper stand various figures. The pillars are square and have cubical, sixteen-sided, eight-sided, and the wheel- and loaf-shaped mouldings. The ceilings are all plain.

In the navaraṅga are kept the following images :—

- (1) A Saptamātrika panel.
- (2) A Nāga stone.
- (3) A Gaṇeśa of potstone.
- (4) A small Nandi facing the main cell.

(5) A two-handed Viṣṇu with a consort on each side. The hands of the image are broken. The creeper ornamentation on the prabhāvaḷi has six convolutions in each of which is carved a figure. Since there is a thick coating of muck, it is hard to distinguish the features of the figures. At any rate, they are not the ten avatārs of Viṣṇu, since there are only six figures. The image is an old one of about the 12th century.

(6) Kēśava, holding rosary (instead of padma), śankha, chakra and gadā. The ornamental prabhāvaḷi which is of the same stone has eight instead of the ten avatāras. In workmanship the image is very much like a Hoysala one and may probably date from the late Chālukya period. It may have been enshrined in one of the cells, probably in the northern one.

- (7) Nandi.

Anaberu.

In the village of Anabēru were recently unearthed several images which undoubtedly belong to about the 12th century A.D. These prove the existence of an ancient Īśvara temple. The images are:—(1) Janārdana holding padma, chakra, śankha and gadā, (2) Gaṇeśa, (3) Sūryanārāyaṇa, (4) Saptamātrikā panel. They have now been kept in a chāvaḍi along with the liṅga of the original temple.

Kabbur.

Kabbūr is about four miles to the north-east of **Māikoṇḍa**. During the 12th century it appears to have been a prominent agrahāra town. A ruined fort wall of rubbles and mud surrounds the place.

The old **Kallēśvara** temple at the place is a plain building with a garbhagriha, an open vestibule and a navaraṅga with four pillars having a cubical base and a sixteen-fluted shaft with wheel mouldings above. The outer walls are raised on a basement having three cornices and are quite plain.

To the north-west of the village, at a distance of about half a mile, an inscription (Dg. 156) stands in a field. Nearby is a mound with a broken Nandi on it. The mound is probably the site of the ancient temple of **Avimuktēśvara** mentioned in the inscription (1114 A.D.).

Bada.**KŌḌI-BASAVAṆṆA TEMPLE.**

From the inscriptions E.C. XI, **Dāvanagere** 139-141, we learn that **Bāḍa** was an ancient agrahāra town prosperous during the 11th and 12th centuries of the Christian era. To the east of the village, at a distance of about a hundred yards, are the ruins of a trikūṭāchala, called **Kōḍi-Basavaṇṇana Guḍi**. Actually, however, the temple consisted originally of three cells dedicated respectively to the gods **Allālēśvara**, **Nārāyaṇa** and **Svayambhu**.

The open vestibules lead to a common navaraṅga whose doorway is on the south as at **Nalkunda**. The temple is low-roofed and built on a brick basement (size of bricks 9"×7") having a stone facing. The navaraṅga has four square pillars with the cubical, eight-sided, sixteen-sided and wheel-shaped mouldings. The material used for the structure is hard granite, while that for the sculpture is potstone.

Excepting only for a **Saptamātrika** panel which lies buried in the navaraṅga and a **Nandi** which lies broken with its severed head at some distance to the south-east of the temple, all the other sculptures have been removed to the **Hanumanta-rāya** temple in the village. Among these sculptures are found a **Garuḍa**, a **Sūrya-nārāyaṇa** and a **Durgā**. The former two are very well executed and show great beauty with moderate ornamentation and fine contour of the limbs, though their muscles are not so well shown as in the sculptures of the **Chōla** period. Their existence is interesting since they are early examples of **Vaishṇavite** images.

Malalakere.**KALLĒSVARA TEMPLE.**

Maḷalakere (or Maṇalakere) is another ancient agrahāra town with an Īśvara temple of about 1071 A.D. according to the inscription No. Dāvanagere 133, E.C. XI. The god is mentioned in the inscription as Mūlasthānēśvara.

As at Nalkunda and Bāḍa, this temple is also a trikūṭāchala with three cells whose open vestibules lead to a common navaraṅga which has in the central aṅkaṇa four square pillars of the same type as at Bāḍa. The entrance doorway, too, is on the south. The outside walls of the temple are covered by a mound of earth.

General description.

The cell facing east enshrines a liṅga, that facing south Janārdana (rosary instead of padma, prayōga-chakra, śaṅkha and gadā) standing in sama-bhaṅga, and that facing west, Sūrya-nārāyaṇa. In the Janārdana cell are kept a Vārāhī

Sculptures.

image and a Śiva-Pārvaṭi group, which are good sculptures. The Janārdana image is a little rude in its features like the Śankara-Nārāyaṇa image at Maṭakeri in the Heggadaḍēvanakōṭe taluk of the Mysore District. The tōraṇa, which is horse-shoe-shaped, is simple. The kirīṭa of the image is jaṭā, not makuṭa. But there is no phālāksha. The image, like the one at Nalkunda, holds rosary instead of the usual padma in the lower right hand. As an example of the images of the eleventh century, the image is interesting. In the vestibule of the Janārdana cell is a rude figure of Chaṇḍikēśa.

In the navaraṅga is kept an image of Mahishāsuramardinī. By its side is an image of a devotee with a long śikhā flowing down from his head. He wears rudrāksha armlets, bracelets and necklaces and is seated in padmāsana with closed eyes and a smile on the lips. On either side of him are the sun and crescent and small figures of female attendants. Obviously it is a portrait image representing some local chief or donor.

In the vestibule of the main cell are kept a liṅga and a pedestal.

In the village are found a number of potstone vīragals and māstikals. A mutilated Janārdana image of Hoysaḷa times was found among them. It is reported that varahas and gold haṇas are occasionally found in the village.

Kandagallu.**KALLĒSVARA TEMPLE.**

The Kallēśvara temple at Kandagallu is also covered by a mound on the outside. The inscription E.C. XI, Dg. 143, standing to the south of the temple, does not refer to the god. Yet the structure is old as evidenced by the four square pillars

in the navaraṅga and the image of Kēśava standing on a Garuḍa pedestal in a cell and holding padma, śankha, chakra and gadā. The Daśāvatāras do not appear on the prabhāvaḷi. The image is about 5½' high and good.

In the navaraṅga are kept a Saptamātrikā panel, a Gaṇēśa, two nāga stones, a seated Chaṇḍikēśa and an image of Mahishāsuramardini.

The vestibule is open and the garbhagṛiha doorway has the figure of Gajalakshmī on the lintel.

Sagali.

In a field of Rājiganahalli Channabasappa to the north-east of the village of Sāgali there is a *hutta* (ant-hill) on which is set up a stone, about 4½' high, shaped like a cobra and having on it the figure of a cobra in relief. To the right side of the figure is an one-line Kannaḍa inscription in characters of the 18th century. It reads : ಚಕ ಪಲ್ಲ ಗಣ ಕಣನ ಮನಿಗೆ ಬಂದರು and records the visit of a cobra to a granary.

MALLIKĀRJUNA TEMPLE.

The Mallikārjuna temple in the village belongs to about the 12th century A.D. as proved by the inscription Dg. 127 of 1123 A.D. It is

General description. like the other temples met with in the area. The outer walls are faced with rubble stones, while the inside stands intact in its original trikūṭāchala form.

The main cell facing east enshrines the Mallikārjuna līṅga. In the cell facing south is the figure of Harihara holding rosary, trident, chakra and gadā. Another līṅga is enshrined in the cell facing west.

The open vestibules of the cells lead to a common navaraṅga which has four square pillars supporting a low roof. The ceilings of the navaraṅga are all plain.

The several images kept in the navaraṅga and vestibules of this temple are the following : Nandi, Saptamātrikas, Chaṇḍikēśvara, a nāga, Bhairava and two images of Gaṇēśa. In the compound of the temple, there are several nāga stones.

Images.

Lokikere.

The village of Lōkikere is an ancient agrahāra town of the later Chālukya period.

There are several temples, vīragals and māstikals which speak of the antiquity of the place. About a mile to the north-west of the village, in the direction of Gīrijāpura, is a spot called Turuvina māḷa on which a Hoysala vīragal is set up. The stone evidently marks the site where a warrior fell in defence of cows. The scene is depicted on the stone.

The village.

KŌDI KALLĒŚVARA TEMPLE.

The Kōdi Kallēśvara temple standing to the west of the ancient tank is the oldest of the structures existing in the place. Like the

General description. other old temples in the area, this temple, too, originally faced south and had three cells with their open vestibules leading to a common navaraṅga having four square pillars with cubical, sixteen-sided, eight-sided and leaf- and wheel-shaped mouldings. The outside walls have now been covered over by a mound, the southern doorway having been walled up and a narrow doorway put in in the north wall of the northern cell.

The jambs of the garbhagriha doorway are ornamented with rope, kalāśa and other designs, while the lintel has the figure of Gaja-Lakshmī. The vestibule was open originally. But since the cross beam above became broken, it had to be supported from below by another which now forms the lintel of the new vestibule doorway.

The sculptures belonging to the temple have been dumped in the Sūrya shrine facing the main cell. Among them are the Saptamātrikas, Mahishāsuramardini and Chaṇḍikēśa. The image of Sūrya has a tōraṇa carved with creepers. Chhāyas shoot arrows on either side. The hands of the Sūrya image are broken. In the navaraṅga are kept an image of Gaṇēśa, a few nāga stones, a Nandi facing the liṅga and a Chaṇḍikēśa.

The inscription on the south-east pillar was revised. Another inscription was discovered on the south-west pillar. It belongs to the time of Narasimha II Hoysala. In it the liṅga is called Mūlasthānada Kalludēva. The date of the inscription is 1229 A.D.

Inscriptions.

ĪŚVARA TEMPLE.

The temple of Īśvara, called Kētēśvara, is the most important in the place. It is built of soapstone and seems, in style, to belong to the

General description. 12th or 13th century. The outside walls are, as usual, covered up by an earthen mound and built up, here and there, with a facing of rubble. The original walls, eaves and parapet, however, can be seen in a few places. The temple faces east. The cornices of the basement are not visible. The outer wall on the east has a perforated window. The pilasters are square. The eaves are a little slanting. Above them are the parapets with their uncarved mouldings. The brick and mortar tower is of course of the Pāllegār period.

The four central pillars of the navaraṅga are cylindrical and sixteen-fluted, with the flutes continuing on the lotus, loaf- and wheel-shaped mouldings also. The bases

of these pillars are square. On the base of the south-east pillar is found the inscription of the time of Sōmēśvara Hoysaḷa. The central ceiling of the navaraṅga has a Tāṇḍavēśvara group, while the images of Gaṇēśa and Mahishāsūramardini are kept in the hall.

The lintel of the vestibule doorway is uncarved. Inside the garbhagṛiha is the Kētēśvara līṅga under a flat ceiling which is carved with a padma. Near the southern corner of the west wall there is a niche, about 1' square, which has been closed up by a stone. People say that the records, etc., belonging to the temple are preserved here.

NĀRĀYAṆA TEMPLE.

The Nārāyaṇa temple stands to the south side of the village. It is in a dilapidated condition and consists now of only the garbhagṛiha and a closed vestibule. The ceilings of both of these are domes and have padma pendants.

On a pedestal inside the garbhagṛiha stands the Nārāyaṇa image, about 3' high. It is very much damaged. The attributes held in the hands are padma, prayōga-chakra, śaṅkha and mace (broken). The material used is potstone and the image is generally good, though mutilated.

The slabs of the outer walls have fallen in many places. The basement consists of three cornices. The vestibule doorway which is of soapstone is very much like the one met with at the Kētēśvara temple. It is possible that the two temples belong to the same period, though the prayōga-chakra held in the hands of the main image indicates an earlier date for the Nārāyaṇa temple.

OTHER TEMPLES IN THE VILLAGE.

The Mailāradēva and Virabhadra temples which are small insignificant modern structures contain potstone images of the Hoysaḷa period. While excavating recently on the site of the Mailāradēva temple, a black stone slab was found. It contains besides the sun and the moon, three strange marks which look very much like a sword, a square and a dagger.

The Hanumān temple is a Pāllegār structure of the 17th century. It consists of a garbhagṛiha and a large mukhamanṭapa with tapering and fluted pillars, each about 12' high. The figure of Āñjanēya is a relievo in striking attitude and boldly carved. It has a long śikhā tied up into a loose flying knot. Beneath is the figure of Akshayakumāra lying flat. On either side are smaller relievo figures of monkeys. In one panel a monkey sits on a high seat while a female figure stands to its front. Another panel shows two monkeys on a fruit tree. In the mukhamanṭapa of the temple are found also several relievo figures, among which is a group showing Rāma and Sītā seated, with Hanumān and Lakshmaṇa standing on the sides.

Matti.

The ruined maṇṭapa of Timmaṇṇa-Nāyaka at the village of Matti contains a stone relievo of a horse-rider with a māsti stone beside it. There is another māsti stone outside to the south of the maṇṭapa.

The horse-rider is pointed out as Timmaṇṇa-Nāyaka, the progenitor of the family of Medakere Nāyaka. His figure is well executed. The horse is caparisoned. The chief holds a sword in his right hand and the reins of the horse in his left. He wears *kācha* and a girdle containing a dagger sheath.

The māsti stone standing by the side of Timmaṇṇa-Nāyaka is pointed out as representing his concubine while that standing outside is said to represent his wife. The honour thus shown to the concubine, in preference to the wife, is explained by the story that the concubine of the chief was faithful while the wife was not.

Hadadi.

Inscriptions Dg. 124 and 125 prove the antiquity of the village of Hadadi.

At present, however, there is no monument at the place which is of any architectural importance. The Hanumān temple is a structure of the Pāllegār period renovated considerably in recent times.

To the left of the car shed of the temple there is a niche in the wall containing the head of what appears to have been a beautiful potstone image belonging to about the 11th century. From the size of the head, the image seems to have been over 4' in height. The head-dress consists of a well-worked kirīṭa. The ears have long lobes and the eyes are wide. The facial features are impressive and there is no doubt that the image must have been originally very fine. It is said that it was found as a stray find in the area of the fort. It is probable that some ancient monument lies buried in the vicinity of the place.

At a distance of about two furlongs to the north of the village is pointed out the site of an ancient temple of Itṭigekallu Raṅganātha. The itṭiges or bricks measure $12 \times 7 \times 2\frac{1}{2}$ ". The temple is said to have been built entirely of these bricks inside the area of the fort.

In the western wall of the mukhamaṇṭapa of the Hanumān temple is inserted a Gaja-Lakshmi lintel of potstone which must have belonged to a Chālukya temple. There is also a potstone mutilated figure of Viṣṇu against the western wall of the garbhagriha of this temple.

Hampanur.**RANGANĀTHASVĀMI TEMPLE.**

Situation. Hampanūr is a small village in the Chitaldrug taluk and situated about two miles from Yemmehaṭṭi, a village by the side of the road between Davanagere and Chitaldrug. To the east of the village there is a hillock on which a granite temple is built for Raṅganātha.

General description. The temple seems to belong to the Nāyak period (c. 17th century). The outer walls have in the middle a horizontal plain cornice as in the structures at Ikkēri. The temple consists of a garbhagriha, a vestibule, a mukhamanṭapa and a front verandah. The last was built about five years ago. The pillars in the mukhamanṭapa are square with the cubical, sixteen- and eight-sided mouldings. The jambs of the vestibule doorway have kalaśas from out of which lotus buds issue. The main god Raṅganātha inside the garbhagriha is really Janārdana (abhaya, chakra, śaṅkha and gadā). It is poor in workmanship. To the north-east of the temple is a small shrine containing a relievo figure of Hanumān. In front of the temple is a tall Garudagamba, about 28' high. It has the carvings of the Śrīvaiṣṇava tenkalai caste mark and a bhakta couple, the latter representing perhaps the builders of the temple.

To the south-west corner of the navaraṅga, on the outside of the temple, is kept a Śaḷa group of granite which is said to have been brought from Koḍehunḍi near Hunsikaṭṭi.

Honnur.

About a hundred yards to the north of the modern village of Honnūr are the ruins of an ancient fort of mud and rubbles with bastions here and there. To the east of the fort are two temples, one of Hanumān and another of Īśvara which are both dilapidated and have collapsed in many parts.

The Hanumān relievo is of potstone and good in workmanship. It is about 3' high and in the striking attitude, with the tail arched above the head.

Hanuman Temple.

ĪŚVARA TEMPLE.

Adjoining the Hanumān temple on the east is the Īśvara temple. It consists of an ancient garbhagriha with the original līṅga which is about 2½' high including the pedestal and a later mukhamanṭapa of the 17th century. To the south-east of the mukhamanṭapa is the Chālukya inscription mentioning the god. The garbhagriha doorway has a Gaja-Lakshmī lintel.

Anagod.**SIDDHĒŚVARA TEMPLE.**

Anagōḍ is a village about 10 miles to the south-east of Dāvanagere. By the side of the tank to the north of the village is situated the

General description. Siddhēśvara temple. It is an ancient structure, similar in style to the eleventh century trikūtāchala types in the area but extended on all sides in later days. Thus porches and maṇṭapas are added on the east, south and north and the original navaraṅga has come to have two entrances on the east and south.

The original structure had of course three cells with open vestibules in front leading to a common navaraṅga whose central ankaṇa has, as usual, four square pillars with the cubical, eight-sided and wheel mouldings. The central ceiling of the navaraṅga is somewhat deep and in form a square placed on square with a padma carving in the centre.

In the navaraṅga are placed the following sculptures: Viṣṇu, Sūrya-Nārāyaṇa, Mahishāsuramardinī, Nandi and Virabhadra—all
Images. covered over with a thick coating of muck.

The garbhagriha on the west enshrines the liṅga, and its vestibule has a ceiling similar to that of the navaraṅga.

Main cell.

The northern cell which originally enshrined Viṣṇu has now been converted into a hall, while a further extension in the shape of a cell
North cell. to its west has been made to enshrine the image of a seated

Pārvatī which, in workmanship, is rude and belongs to the 17th century.

The eastern cell which originally enshrined Sūrya has been converted into a large hall, a wide porch being further added to its east
East cell. which forms the eastern entrance to the temple.

In front of the original main entrance on the south, a porch consisting of two *jagalis*, one on either side, has been put up.

South porch.

All the extensions seem to belong to about the 17th century. The tower is also of this period.

The pillars of the southern porch are square and tapering. They bear the figures of Hanumān, lion, bhaktas, etc., on their cubical
Porch pillars. mouldings. The pillars in the eastern porch have cubical bases and eight-sided shafts.

To the south of the temple are two insignificant shrines with front maṇṭapas. One of them enshrines Mailāradēva and the other Janar-
Other shrines. dana. Both the images are of potstone, but rude in

work-manship. In front of the shrines, there is a maṇṭapa borne on four square pillars with a Nandi on top.

To the east of the Siddhēśvara temple is the tank of the village.

Tank.

Kogganur.

The village of Kogganūr is about eight miles to the south-east of Dāvaṇagere. To the north-north-east of the village stand two temples, one of Hanumān and the other of Īśvara.

ĪŚVARA TEMPLE.

The Īśvara temple is an ancient structure belonging to the eleventh century. It was also originally a trikūṭāchala, though, at present, the eastern cell and its vestibule as also the northern cell have been blocked up. The outside of the temple is covered by a mound of earth. The entrance is on the south.

The central aṅkaṇa of the navaraṅga is borne on four square pillars of the usual type with the cubical and other mouldings. The central ceiling is raised on two sets of corner stones and has a padma pendant in the centre.

In the open vestibule of the northern cell are placed the following sculptures: Saptamātrikas, Mahishāsuramardini, Viṣṇu (gadā, prayōga-chakra, śankha and padma), Nāga stone, Sūrya and Vīrabhadra. In the navaraṅga is a Nandi.

The vestibule doorway has a Gaja-Lakshmī lintel. Inside the garbhagṛiha is a liṅga.

Haluvana.

Hāluvana is a village about two miles to the south-east of Komāranahalli which is on the main road between Honnāli and Harihar. On the tank bund in the village is situated an old Chālukya temple of the days of Tribhuvanamalla. It is in a dilapidated condition and consists of only a garbhagṛiha and a vestibule, the front maṇṭapa having fallen down completely. The outside of the temple is faced with rubble stones. The vestibule doorway of soapstone is a good piece and has perforated windows on either side. The lintel has padma medallions and rosettes. The ceiling of the vestibule is in the form of a square placed on square and somewhat deep, having a low padma pendant in the centre. There is an old bull which is covered over with muck. The liṅga in the garbhagṛiha is on a pāṇipīṭha which is cup-shaped.

In the precincts of the temple stand several viṛagals, three of which bear inscriptions of the Chālukya period.

PART V—MANUSCRIPTS.

VĒLAPURĪ KĒSAVA MĀHĀTMYA.

This is a paper manuscript containing twenty-two sheets. Some years ago it

was found in the possession of a Brahman resident of

The manuscript.

Bēlūr. It consists of four chapters written in the

Sanskrit language and dwells, like the usual māhātmyas,

on the origin of the town of Bēlūr and of the Kēśava temple, the Viṣṇusamudra tank and the Badarī or Yagachī which flows close to Bēlūr. The manuscript is not dated ; but it seems to be fairly recent.

Apart from describing the greatness of the god Kēśava at Bēlūr, the manu-

script contains very little that is really interesting

Importance.

historically. It is, however, of some interest as a good

example of the 'māhātmyas' and is connected with a

monument whose beauty and grandeur are only too well known and bespeak of the artistic greatness of the period of Viṣṇuvardhana, the Hoysala king, who is mentioned in the manuscript in association with a certain Akhaṇḍa yati. We have no information as to who this yati was.

The yati assisted the king in locating the image of Kēśava and the king built a temple to enshrine it. Thus the image is spoken of as having been older than the temple itself. The same view is expressed in the Kannaḍa work Chennabasava-purāṇa which states that the image was lying for a long time exposed to the wind (ಗಾಳಿ ಪೂಜೆಯೊಳಿದು).

In the construction of the temple, all the eighteen castes are said to have taken part. Thus all these castes, including the so-called untouchables, are allowed within the precincts of the temple during the car-festival at Bēlūr in March-April.

An architect from the east is said to have built the temple and also the town. His name is not mentioned. We may suppose that he was Dakaṇāchārī whom tradition connects with the construction of the temple. The inscriptions, however, do not mention him, though they name several sculptors, some of them from distant places, who were employed for the construction of the temple and the carving out of its graceful images.

The manuscript begins with an invocation to the god Kēśava. Like the usual mähātmyas it proceeds at first to narrate a dialogue in Naimishāranya between Sūta Paurāṇika and the sages of old. The latter begged him to enlighten them on the most holy place in the world, the most holy god and the most sacred tīrtha and river. Sūta replied by saying that Vyāsātīrtha near Mallāpurī in the neighbourhood of Bēlūr, where the Yagachī river takes a sudden turn to the west is the most holy tīrtha since the god Kēśava of Bēlūr visits it during the Aṣṭa-tīrtha festival in the month of Kārtika every year, that Vēdā (Yagachī) was the most sacred of the rivers, that Vēlāpurī, the most sacred of the cities, and Kēśava, the greatest of the gods. Sūta then proceeded by giving an account of the god thus :

At the beginning of the creation of the universe, Brahma prayed to Viṣṇu to endow him with the ability to create the Earth. Viṣṇu appeared before him in the form of Kēśava and granted him the favour prayed for. Brahma became so pleased with the form of Kēśava that he began to worship that form with his permission in his mansion.¹ At a later time the image of Kēśava was presented by Brahma to a king named Indradyumna. The latter worshipped the image in great devotion. When his end drew near he placed it in a car ornamented with gold finials and housed it in a fine palace on the mountain which had been brought by Hanuṁān from Plakshadvīpa.

Long after, King Viṣṇuvardhana who was himself Indradyumna in his previous birth, built a capital named Nārāyaṇapurī, with a Kēśava temple, near Hiriparvata. When once he had been on a hunting excursion he happened to see the mountain containing the image. The god appeared before him in his dream that night and told him that the place where his car was hidden would be revealed to him by Akhaṇḍa yati. Accordingly the king went to the place the next morning accompanied by the yati and discovered the car with the image. The car was then conveyed with great effort by ropes of Kuśa grass to the capital.

The king next wanted to build a suitable temple for the god. At this juncture an architect of repute had arrived from the east and the king entrusted him with the work of constructing a fine temple within seven days and building also a town round it. The town was called Vēlāpurī by the king. A tank was also constructed at the place and called Viṣṇusamudra after the king.

The image of Kēśava was consecrated at the new temple according to the śāstras on an auspicious day and the mode of worship was settled according to

1. Cp. E.C.V., Belur, 58.

the Pāñcharātrāgama. Eighty-eight Brāhmans who were devotees of Viṣṇu were settled in the new town and appointed for the service of the god. The king then set up a śāsana and installed an image of his own at the temple to last for ever.

The origin of the river Yagachī is next described. It was called Badarī as it originated from a *badari* tree. The river turned west-wards to have the *darśan* or sight of the god and the place came to be called Vyāsatīrtha.

Vyasatirtha.

At the end the manuscript contains praises of Kēśava.

PART VI—INSCRIPTIONS.

CHITALDRUG DISTRICT.

1

CHITALDRUG TALUK.

At Chitaldrug town, on a boulder in the garden belonging to Siddhânti Ōbalappa.

Kannada language and characters.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮದ ಸಿದ್ಧಾಂತಿ ಒಬಳಪ್ಪನ ತೋಟದಲ್ಲಿ ಒಂದು ಬಂಡೆಯಮೇಲೆ.

- | | |
|-----------------------------|------------------------------|
| 1. ಸುಖವರಸ ಂಖಲಸ ಸೊಬಕುತಿ ಸಂ | 3. ಗಿ ಸೆಟ್ಟಿಯಮಗ ಗುಂಮಿನೆಯರ ನಿ |
| 2. ವರ್ಧರದ ಕತಿಕನುಧ ಂಖ ಅಕಿಯಮಂ | 4. ಸ್ತಿಗೆ ಶ್ರೀವೀತರಗ |

Note.

This is an instance of a *nisithige* or nistige, a memorial of a highly religious Jaina man or woman. Often a separate monument is set up for such a purpose. But in the present case a natural boulder is used for the memorial and epigraphs are engraved thereon giving the names of the persons in whose memory they are engraved. Three such epigraphs inscribed on natural boulders in the vicinity are published in this report and another epigraph is published in the Chitaldrug District Inscriptions Volume (E.C. XI, Chitaldrug Taluk, No. 18).

The present record was set up in memory of Guminissetti, son of Ākiya Mangi-setti and is dated the 15th lunar day of the bright half of Kārtika in the year Śōbhakṛit, the Śaka year 1385. Ś 1385 is however Svabhānu. If this is taken as the year intended and the word Sobakuti in line 1 of the record is regarded as a mistake for Sobānu the date would be equivalent to 27th October 1463. If Śōbhakṛit is the correct year and Ś 1385 is a mistake for Ś 1405, the date is equivalent to 15th October 1483. Probably the former is the date intended. The name of Vitarāga, an epithet of Jina, is invoked at the end.

2

On another boulder in the same garden.

Kannada language and characters.

ಅದೇ ಕಸಬಾ ಸಿದ್ಧಾಂತಿ ಒಬಳಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬಂಡೆಯಮೇಲೆ.

- | | |
|-----------|-------------|
| 1. ನಂದನಸಂ | 3. ನಿಸ್ತಿಗೆ |
| 2. ಬಾಚಂಣಗ | |

Note.

This is similar to the above and is a nistige in memory of a Jaina named Bâchanna. The cyclic year Nandana is given and no other details of dating are contained in the record. The characters resemble those of the previous record and the year Nandana may be taken as equivalent to 1472 A. D.

3

On another boulder in the same garden.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯಮೇಲೆ.

- | | |
|-----------|----------------|
| 1. ಸಬವರು | 3. [ಗು] ಮುಖದೇವ |
| 2. ಅನಾಡಸು | |

Note.

This is similar to the previous two records. Several letters at the end of each line are lost. It seems to register the death of a person named Gummatadêva. No date is given but the characters indicate that it might belong to the same date as the previous records, viz., about the middle of 15th century.

4

At the same town Chitaldrug, on a slab fixed above the figure of the devotee in the western portion of the navaraṅga in the Sampige Siddhêśvara temple.

Size 2' × 1'.

Kannada language and characters.

ಅದೇ ಕಸಬಾ ಸಂಪಿಗೆ ಸಿದ್ಧೇಶ್ವರನ ಗುಡಿಯ ನವರಂಗದ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಭಕ್ತವಿಗ್ರಹದ ಮೇಲ್ಗಡೆಯಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

1. ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶ್ರೀಯೋಗೀಶ್ವರಕರುಮಪ್ಪ ಶ್ರೀ
2. ಸಿದ್ಧನಾಥ ದೇವರಸ್ಥಾನಿಕ ಹಿರಿಯ ಸಿದ್ಧಂಣ್ಣನ ಕುಮಾರ
3. ಹರಿಯಂಣ್ಣನು ಮಾಡಿಸಿದ ಯಿದೇವಲ್ಯ ಯಿ ಹರಿಯ
4. ಂಣ್ಣನ ಒಡಹುಟ್ಟಿದ ತಂಮನು ಸೋವಂಣ್ಣನು ಮಾಡಿಸಿ
5. ದ ದ್ವರ್ಮದೇವಲ್ಯದ ಮುಂದಣ ಅದಿಷ್ಟಣ ಮುಣು ನೆಲೆಯ
6. ಉಪ್ಪರಿಗೆ ಕಲ್ಲನವಿಲಯ್ಯಲು ಮೇಲಣ ಸಿಖರವು

Transliteration.

1. śrī svasti śrīmatu śrī-yôgi-tīrtthakaru-mappa śrī-
2. Siddhanâththadêvara sthânika Hiriya Siddhamṇana kumâra
3. Hariyamṇanu mādīsida yi-dêvalya yi-Hariya-
4. ṇṇana oḍahuttida tammanu Sôvamṇanu mādīsi-
5. da ddharmma dêvalyada mumḍaṇa âdishtaṇa muru-neleya
6. upparige kalla-naviluyyalu mēlaṇa sikharavu

Translation.

Good fortune. Be it well. Hariyaṇṇa, son of Hiriya Siddhaṇṇa, sthānika of (the god) Siddhanātha-lēvara, who is a great yôgi and holy personage (tīrthakaru) made (built) this temple. This Hariyaṇṇa's brother Sôvaṇṇa performed the following work of merit.—The structure in front of the temple consisting of three storeys, a stone swing of the form of a peacock and the pinnacle above.

Note.

This inscription enables us to fix the time of the construction of the Sampige Siddhêśvara temple on the hill at Chitaldrug. From the inscriptions in the temple previously published (Chitaldrug 2 and 3) it is known that Mallinātha Oḍeyar, general of the Vijayanagar king Bukka I got the upper storey of stone for the god Siddhanātha with its pinnacle and stone swing constructed in front of the main temple and presented the villages Chikkapura and Musuvaḍi for the services of the god to Sôvaṇṇa, son of Hiriya Siddhaṇṇa, the worshipper of the divine lotus-feet of the god Siddhanātha in 1355 and 1356 A.D. The present inscription tells us that the upper storey was actually the work of the sthānika Sôvaṇṇa (evidently financed by Mallinātha Oḍeyar). Further it tells us that the main temple of Siddhêśvara was the work of his elder brother Hariyaṇṇa. Allowing a period of 20 years for a difference in age between the two brothers, the date of the construction of the temple may be assigned to about 1335 A.D.

The present inscription was thickly coated with whitewash and soot and was not discernible previously.

It is engraved above the figure of a devotee who is evidently identical with this Sôvaṇṇa who constructed the tower or his elder brother Hariyaṇṇa who constructed the main temple. The figure is popularly believed to be Jakanāchāri, who is credited with having constructed all the temples of the Hoysala or Chālukyan style. (See M. A. R. 1929, p. 20).

No date is given nor is any king named. The record may be assigned to about 1355 A.D. the date of the previous record published relating to the construction of the tower and the gift of a village for the services of the god Siddhanātha.

5

On a drum in the same Siddhêśvara temple.

ಆದೇ ದೇವಸ್ಥಾನದ ನಗಾರಿಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಶ್ರೀಚಂದ್ರಮೌಲೇಶ್ವರ

Note.

This short record merely gives the name Śrī Chandramaulêśvara. This was probably the name of the person who made a gift of the drum to the temple. The characters seem to belong to the 19th century A.D.

6

On the threshold at the entrance of the same temple.

Kannada language and characters.

ಅದೇ ಸಂಪಿಗೆ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹೊಸಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಚಿಂತಲಕಲದುರ್ಗದ ಶ್ರೀಕಟಿನಾಯಕನ ಮಗ ಕಂಪಲಯ

Note.

This gives the name of Kampalaya, son of Kaṭināyaka of Chintalakaladurga. No other details are given in the record. Chintalakaladurga is another name for Chitaldrug.

The name of Kampalaya is probably that of a devotee who visited the temple and got his name engraved on the threshold.

The characters seem to belong to the 18th century.

7

At the same town Chitaldrug, on a pillar in the mukhamanṭapa of the Kāḷi temple.

Kannada language and characters.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಕಾಳಿದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಬಲಗಡೆ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಅಪುಗೆ ನಿಂಗಪನ ಬಿನ

Note.

This merely gives the name of a devotee Āvuge Ningapa. It is probable that he might have constructed the temple. The characters seem to belong to the 18th century.

8

In the hobli of Chitaldrug, on a slab set up at the boundary of the village Gôpâlapura.

Size 2' × 3'.

Kannada language and characters.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಗೋಪಾಲಪುರ ಮತ್ತು ಮದೇಹಳ್ಳಿಯ ಗಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

(ಮೇಲ್ಗಡೆ ವಾಮನ ವಿಗ್ರಹವಿದೆ).

- | | |
|------------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರ | 4. ಯಲ್ಲಿ ತಾವು ಮಾಡಿದ ಪೆರುಮಾಳಿ |
| 2. ಧಾನಪೆರುಮಾಳಿದೇವದಂಣ್ಣಾಯ | 5. ಪುರದ ಬ್ರಹ್ಮಪುರಿಯ ಬ್ರಾಹ್ಮ |
| 3. ಕರು ಬೆಮ್ಮತ್ತನೂರ ಹೂಲಿಯಬಾವಿ | 6. ಐರಿಗೆ ಕೊಟ್ಟ ಗದ್ದೆ \|\| |

Transliteration.

1. svasti śrīmanu mahāpra-
2. dhāna Perumāḷedēva-daṇṇāya-
3. karu Bemmattanūra Hūliya-bāvi-
4. yalli tāvu māḍida Perumāḷe-
5. purada brahmapuriya Brāhma-
6. ṇarige koṭṭa gadde "

Translation.

Be it well. This is the rice-land presented to the Brahmans of the Brahm-puri of Perumâlepura set up by the mahâpradhâna Perumâledêvadannâyaka in the Hûliyabâvi of Bemmattanûr.

Note.

Perumâledêvadannâyaka was a minister of the Hoysala king Nârasimha III. He was a Brahman of Âtréyagôtra and son of Vishṇudêva and his grants are found mostly in Gundlupet Taluk of the Mysore District. He was Governor of Chitaldrug (then called Bemmattanûr) for some time about 1286 and he is said to have purchased some lands under the Kuruba-kâḷeya tank near Chitaldrug and marking out their boundaries with stones to have formed the whole into 24 shares and given them to the Brahmans of the Brahm-puri of Perumâlepura which he had established at the Hûli well of the hill fort of Bemmattanûr (*see* Chitaldrug Taluk No. 12 of 1286 A. D.). This Brahm-puri or settlement of Brahmans was probably connected with the worship and other services to the Gôpâlakrishṇa temple at Chitaldrug as an epigraph referring to the Brahm-puri is found near that temple (Chitaldrug 7 of 1285 A. D.). The present land in which the record is found was one of the lands granted by him to Brahmans. No date is given in the record. It may be assigned to 1286 A. D. the date of the previous inscription referring to the creation of Perumâlepura.

9

HOLALKERE TALUK.

At the village Horakeredêvarapura in the hobli of Talya, on a pillar to the left of the entrance to the navaraṅga maṇṭapa in the Ranganâtha temple.

Kannada language and characters.

ಹೊಳಕ್ಕರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಹೊರಕೆರೆದೇವರಪುರದ ರಂಗನಾಥದೇವರ ನವರಂಗದ ಬಾಗಿಲ ಎಡಗಡೆ ಕಂಬದಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|---------------------------------|-----------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾದ್ಭುತಾಯ ಶಾಲಿ | 7. ವೆಂಗಳನಾಥನ ರಂಗಮಂಟ |
| 2. ವಾಹನಾಶಕ ವರುಷ ೧೩೮೬ | 8. ಪವನು ಶ್ರೀಮಂತ್ರಿ ಹಾನಾಯ |
| 3. ನೆಯ ಪಾರ್ಥಿ ಸಂವತ್ಸರದ ಬಾ | 9. ಕಾಚಾರ್ಯರು ದುಮ್ಮಿ ವೀರಪನಾಯ |
| 4. ದ್ರಪದ ಬಹುಳ ೧೦ ಬಾನು | 10. ಕರು ತಿರುವೆಂಗಳನಾಥಗೆ ಕಟ |
| 5. ವಾರ ಪುಷ್ಯನಕ್ಷತ್ರದಲು | 11. ಸಿದ ರಂಗಮಂಟಪ \|\| |
| 6. ಹೊಳಕೆರಿಯ ಶ್ರೀ ತಿರು | 12. ಮಂಗಳಮಹಾಶ್ರೀ |

Transliteration.

1. svasti śri jayâdbhūdaya Śâli-
2. vâhanâ śaka varuṣa 1386
3. neya Pârthri-saṁvatsarada Bâ-
4. drapada bahula 10 Bânu-
5. vâra Puśya-nakshatradalu

6. Horakeriya śrī Tiru-
7. vengalanāthana ranga-maṇṭa-
8. pavanu śrīmaṇṇ mahā-nāya-
9. kâchâryaru Dummi Vīrapanāya-
10. karu Tiruvengalanāthage kaṭi-
11. sida raṇga-maṇṭapa ||
12. maṇḡaḷa mahā śrī

Translation.

Be it well. In the year 1386 of the auspicious Śālivāhana era, on Sunday 10th lunar day of the dark half of Bhādrapada, during the constellation of Pushya the illustrious mahānāyakâchârya Vīrapanāyaka of Dummi constructed this *ranga-maṇṭapa* (hall) for the god Tiruvengalanātha of Horakeri. Good fortune.

Note.

This records the construction of the central hall in the Tiruvengalanātha temple at Horakeri now called Horakere-dēvarapura, by the chief of Dummi named Vīrapanāyaka. The date of the construction given corresponds to 15th September 1465 A. D., a Sunday with the Pushya constellation. The temple is called Tiruvengalanātha temple or the temple of the god Venkaṭa in this record. It is now known as Ranganātha or Narasimha and enshrines only a slab and no image. Dummi, the capital of the chief Vīrappanāyaka, is a village in the Holalkere Taluk about 15 miles from Horakere-dēvarapura.

10

At the village Nandanahosūr in the same hobli, on a slab in front of the Ānjanēya temple.

Size 2' × 1'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ನಂದನಹೊಸೂರು ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಮುಂದೆಯಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'×1'.

- | | |
|--------------|-----------------|
| 1. ವಿಶ್ವಾವಸು | 6. ಶಿವೊಂಡುರ |
| 2. ಸಂವತ್ಸರದ | 7. ಹಾ(ಕಾ?)ಲಪ್ಪನ |
| 3. ಲಿ ಕಮ್ಮಣ | 8. ದಸಪ್ಪ |
| 4. ಮರುಳಯ | 9. ಕಟಿಷ್ಟ |
| 5. ನೊರಮಗ ದ | 10. ದೇವಾಲಯ |

Transliteration.

- | | |
|------------------|---------------|
| 1. Viśvāvasu- | 6. śi Sonḍura |
| 2. saṁvatsarada- | 7. Hālappana |
| 3. li Kammaṇa | 8. Dasappa |
| 4. Maruḷaya- | 9. kaṭistha |
| 5. nora maga Da- | 10. dēvālya |

Translation.

In the year Viśvâvasu, Daśi, son of the smith Maruḷaya, and Dasappa, son of Hâlappa of Sonḍur, built this temple.

Note.

This records the construction of the temple (of Āṇjanêya) by two persons named. Sonḍûr is the capital of an Indian State on the borders of the Chitaldrug District. The characters of this record seem to belong to the 18th century.

11

At the village Nandanahosûr in the same hobli, on a slab buried in the land of Ranganna.

Size 1'—6" × 1'.

Kannada language and characters.

ತಾಳ್ಯದ ಹೋಬಳಿ ನಂದನಹೊಸೂರು ಗ್ರಾಮದ ಬರಗಿನ ರಂಗಣ್ಣನ ಹೊಲದ ಬದುಪಿನಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

1. ಅಉಬಳ

|

2. ಯಕೊಟಮಾನ್ಯ

Note.

This slab has the marks of conch and discus engraved above indicating a grant to a Vishṇu temple or Vaishṇava priest. It records the gift of some rent-free land by Aubhaḷaya. The donee is not named. The characters belong to the 17th century.

12

At the village Mugalikatte, a hamlet of Nandanahosûr, a viragal set up in the field of Kodêr Gurusiddappa.

Size 6' × 3'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ನಂದನಹೊಸೂರು ಮಜರೆ ಮುಗುಳಿಕಟ್ಟೆ ಕೊಡೇರ ಗುರುಸಿದ್ದಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ವಿರಗಲ್ಲು.

1. ರಣಗನವಾದೆ ಪೊರೆಯಚ್ಚು

Note.

This merely gives the name of Poleyachatta of Ranaganavâle, a village. The figure of a warrior is carved below the inscription. He is depicted as sitting with folded hands and his head is shown as cut off and attached to a bamboo pole. It is an instance of śiḍi-dale-gal, the stone of the springing head.

The characters belong to about the 10th century A.D.

13

At the village Koṇḍâpura in the hobli of Tâlya, on the pedestal of the figure of a devotee engraved in front of the Āṇjanêya temple.

Kannada language and characters.

ಹೊಳರೈರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಕೊಂಡಾಪುರ ಅಂಜನೇಯನ ದೇವಸ್ಥಾನದ ಎದುರಿಗಿರುವ ಭಕ್ತವಿಗ್ರಹದ ಕೆಳಗೆ.

1. ಲಕದಾಸಯಣ

|

2. ಕಂಡೇರಾಯಕಾರ್ಯ (?)

Note.

This record gives the name of a man called Lakadâsayana whose figure was engraved in front of the Āñjanêya temple which he probably caused to be constructed. The name of the person who caused the figure to be carved is given as Kaṇḍerâya. The characters seem to belong to the 18th century.

14

At the village Emmeganûr in the same hobli of Tâlya on a stone set up at the boundary of the land belonging to the Ādikarnâṭakas.

Size 2' × 0' - 9".

Kannada language and characters.

ಹೊಳೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೊಳೆಬಳಿ ಎಮ್ಮೆಗನೂರ ದೇಗಾರರ ಹೊಲದ ಬದುವಿನಲ್ಲ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × ¾'.

- | | |
|--------------|---------------|
| 1. ಶ್ರೀಮತು | 5. ಡಿಗಯ ಹೊ |
| 2. ಎಮ್ಮೆಗನು | 6. ಲಕೆ ತಪಿದರೆ |
| 3. ರ ಗಣದರ | 7. ಕತೆತುಣಿಕ |
| 4. ಮಲಪನ \| ಕೊ | 8. ಲುಪ್ಪ |

Note.

This records the gift of a land as *koḍige* (land granted free of taxes to a person for some service rendered or to be rendered) to Malapa, gaṇḍa (headman) of the village Emmeganûr. Imprecations are given against the violators of the grant.

No king is named, nor date given. The characters seem to belong to the 16th century.

15

At the village Nagaragaṭṭa in the hobli of Tâlya, on a stone set up in front of the village.

Size 3' × 3'.

Kannada language and characters.

ಅದೇ ತಾಳ್ಯದ ಹೊಳೆಬಳಿ ನಗರಗಟ್ಟ ಗ್ರಾಮದ ಊರು ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

- | | |
|--------------------------------|-------------------------------------|
| 1. ರಾಕ್ಷಸಂ [ವ] ತ್ವರದ ಫಾಲ್ಗುಣ | 4. ತಾಪದೇವರಾಯ ಮಹಾರಾಯ |
| 2. ಬ೦೨ಲು ಶ್ರೀಮನ್ನಹಾರಾಜಾಧಿ | 5. ರು (ಮುಂದೆ ಅಕ್ಷರಗಳು ಸವೆದುಹೋಗಿವೆ). |
| 3. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ಪ | 6. |

Note.

The inscription is incomplete as the bottom lines (5 and 6) are quite worn out and are illegible. The record belongs to the reign of the Vijayanagar king Pratâpa Dêvarâya possessed of the titles, mahârâjâdhirâja and râjaparamêśvara. The date is given as Râkshasa sam. Phâlguna ba. 12. There are two Dêvarâyas in the Vijayanagar line, Dêvarâya I (circa 1406-1416) and Dêvarâya II (circa 1419-1446). The year Râkshasa is found to occur in the reign of the second of the

Dêvarâyas only and corresponds to A.D. 1435-1436 and taking this as the year meant by the writer of the epigraph the date becomes equivalent to 14th March 1436 A.D.

16

At the village Dummi, in the hobli of Râmagiri, on a slab placed against a wall of the Āñjanêya temple.

Size 5' × 1'.

Kannada language and characters.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ರಾಮಗಿರಿ ಹೋಬಳಿ ದುಮ್ಮಿಗ್ರಾಮದ ಹನುಮಂತರಾಯ ದೇವಸ್ಥಾನದ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ 5' × 1'.

- | | |
|-----------------------------------|---|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾದ್ವಯ | 17. ಬಿಲವಾಗಿಹೋಗಿ ಯಿರಲಾಗಿ ಹಿಂದಣ |
| 2. ಶಾಲಿವಾಹನಶಕವರುಶ | 18. ಪಾರುಪತ್ಯಗಾಠರಮರಿಯಾದೆಯಲ್ಲ ನಂನ್ನ |
| 3. ೧೪೪೯ ಕಲಿವರುಷ ೪೬೨ | 19. ನೂನಂಬದೆಯಿರಲಾಗಿ ಆಪ್ತಕ್ಕಲಿಗೆಕೊ |
| 4. ೮ ನೆಯ ಸರ್ವಜಿತು ಸಂ | 20. ಟ್ಟನಂಬುಗೆಯ ಕಾಸನದವರ ಪ್ತಕ್ಕಲಿ |
| 5. ವತ್ಸರದ ಅಶಾಡ ಬ ೧೦ | 21. ಗೆಪೊಡಂಬಡಿಸಿ ಕರತಂದ ಪೋರೆ ಪ್ರಮಾಣಕ್ಕೆ |
| 6. ಅದಿತ್ಯವಾರದಲು | 22. ತಪ್ಪಲಿಲ್ಲ ಕೆಳೆಯನಪ್ಪವನೂಗ್ರಾಮ |
| 7. ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ | 23. ದಮೇರೆ ಕೊಳಲಿಲ್ಲ ಚಿಂನವರದರಗು |
| 8. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ | 24. ಶ್ರೀಗೆಯಿಲ್ಲ ಆಗ್ರಾಮದಪೊಕ್ಕಲಿಗೆ ರಾಯರನಾ |
| 9. ಪ್ರತಾಪ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಾರಾಯ | 25. ಡಿಗೆಬಿಟ್ಟಕಾಣಿಕೆ ಆಗ್ರಾಮದೊಳಗುಳ್ಳದೆದ್ದ |
| 10. ರಕಾರ್ಯಕ್ಕೆ ಕರ್ತೃರಾದ ಚಿಂಣಪ್ಪನಾ | 26. ಲಿಗೆಅಪ್ಪಣಿಂದ ಅಳಿಲು ಅಂನಾಯ |
| 11. ಯಕರಕಾರ್ಯಕ್ಕೆ ಕರ್ತೃರಾದ ರಾಮ | 27. ಅವನೊಬ್ಬ ತಪ್ಪಿಕೊಳಲಿಲ್ಲ ಕೊಂಡರೆ |
| 12. ಣನಾಯಕರು ದುಂಮಿಯ ಅಪ್ಪಾದೇ | 28. ಚಿಂನಪನಾಯಕರ ಪಾದದಾಣೆ |
| 13. ಗುಡುಪ್ರಜೆಗಳಿಗೆ ಕೊಟ್ಟನಂಬುಗೆ | 29. ಗೋಬ್ರಾಹ್ಮರಿಗೆ ತಪಿದುವ ಅವ |
| 14. ಯವಿವರ ಪ್ರಕು ದುಂಮಿಯ ಕೆರೆಯನಪ್ಪ | 30. ನತಾಯಿಗೆ ತಪಿದು |
| 15. ಅಡವ್ಯಯಗಳನೂ ಯಿದ್ದ ಪ್ತಕ್ಕಲಿಮೇರೆ | 31. (ಸ್ಥಾನಮಾನ್ಯಪೂರ್ವಕ |
| 16. ಬಡಿಯಲಾಗಿ ಗ್ರಾಮಮೆಲೂಹಾಳಗೆ | 32. [ಮುಂದೆ ಚೆಕ್ಕ ಎದ್ದು ಹೋಗಿದೆ] |

Transliteration.

1. svasti śrī jayādbudaya
2. Śālivāhana śakavaruśa
3. 1449 Kali-varusha 462
4. 8 neya Sarvajitu-sam-
5. vatsarada Āśāda ba 10
6. Ādityavāradalu
7. śrīman mahā-rājādhi-
8. rāja rājaparamēśvara śrīvīra-
9. pratāpa śrī Krushṇa-rāya-mahārāya-
10. ra kāryyakke karttarāda Chinṇappanā-
11. yakara kāryyakke karttarāda Rāma-
12. ṇṇa-nāyakaru Dumṇiya aṣṭādaśe-
13. gauḍu-prajegaḷige koṭṭa nambuge-

14. ya vivara praku Dummiya kerreya nashta
15. ada-vyayagalanu yidda vokkalamêle
16. badiyalâgi gramamelavû hâlâgi
17. khilavâgi hôgi yiralâgi hindana
18. pârupatyagârara mariyâdeyalli namnna-
19. nû nambade yiralâgi â vokkalige ko-
20. tta nambugeya shâsanada vivara vokkali-
21. ge voḍambadisi karatanda vôle pramâṇakke
22. tappalilla kereya nashtavanû grâma-
23. da mèle koḷalilla chinnavaradaragu-
24. ttige yilla â-grâmada vokkalige râyara-nâ-
25. ḍige biṭṭa kâṇike â grâmadoḷagulla bedda-
26. lige âshṭarinda alivu amnyâya
27. âvavanobba tappikoḷalilla koṇḍare
28. Chimnapa-nâyakara pâdadâṇe
29. gô-brâmharige tapiduva ava-
30. na tâyige tapidu
31. [sthâ]na-mânya ? pûrvaka
32.

Translation.

Be it well. On Sunday, 10th lunar day of the dark half of Âshâḍha in Sarvajit, being the year 4628 of Kali and 1449 of the auspicious Śâlivâhana era :—

Râmaṇṇa Nâyaka, agent for the affairs of the illustrious mahârâjâdhirâja, râja-paramêśvara śrî vîra-pratâpa Kṛishṇarâya-mahârâya, gave the following [charter of] guarantee to the 18 gauḍuprajes of Dummi :—

The inhabitants of Dummi were formerly burdened with the expenses connected with the breaches or damages to the tank at Dummi and the result was that the villagers were ruined and the population became sparse. No faith was placed in us by the villagers as they had lost faith in the old *pârupatyagâr* (manager). We have therefore given this charter of trust or guarantee to the inhabitants :—

We have not acted (shall not act) against the words of the *vôle* (charter) given at the time of bringing back the villagers after satisfying them (that they would be well-treated). We have not charged the villagers with the loss or damages to the tank. No dues are levied from the dealers in gold or money. No one has collected *kâṇike* (or presents) which has been remitted in the case of the *nâḍ* or country belonging to the *râyaru* (or king) from the villagers. Nor have the impositions *alivu* (loss) and *anyâya* (illegality) been levied from the owners of dry lands in the village. I swear by the feet of Chinnapanâyaka not to collect any such taxes or dues. He who collects such taxes or dues will be guilty of the offence of killing cows and Brahmans and of incest. This has been granted as an endowment free of the above dues (?)

Note.

This is an instance of charters of good faith or guarantee granted by the local officers to villagers who were ruined by the heavy exactions levied from them and who often had recourse to migration from the village in order to escape the intolerable burdens. In the present instance Rāmanṇanāyaka, agent of Chinnappanāyaka, governor under the Vijayanagar king Kṛṣṇarāya, had to state that he had not broken and would not break any of the pledges given by him at the time of bringing back the villagers of Dummi who had left the village on account of the heavy dues exacted from them in connection with the breaches to the tank at the village and other impositions. He swore by the feet of Chinnappanāyaka not to molest the villagers by the exactions levied in the previous regime consisting of the above impositions.

The date of the grant is given as Kali 4628 and Śālivāhana year 1449 Sarvajitu Āshāḍha ba. 10 Ādityavāra and corresponds to Sunday, 23rd June 1527 (taking the intercalary month Āshāḍha as the month meant).

17

To the south of the same village Dummi, on a stone set up in the boundary of the land belonging to the village accountant.

Size 2' × 1'.

Kannada language and characters.

ಅದೇ ದುಮ್ಮಿಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಶಾನುಭೋಗರ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

- | | | |
|---------------|--|--------------|
| 1. ವಿರಂಜನ ಹೊಲ | \| | 3. ಗುರುಬಸಪ ಗ |
| 2. ದುಮ್ಮಿಯಮಟದ | \| | 4. ಉಡಹಕಿದರು |

Note.

This inscription slab has the figure of a linga engraved above indicating the grant of the land in which it is set up to a temple or priest of the Śaiva sect. The present record seems to register the grant of some land belonging to a person named Vīraṇṇa for the priest named Gurubasapa of a matt (of the Liṅgāyat or Vīraśaiva community) at Dummi. The headman (Gauḍa) of the village is said to have set up the inscription stone.

No date is given. The characters seem to belong to the 18th century.

18

On a stone in a field to the north of the village Dummi.

Size 2' - 6" × 1'.

Kannada language and characters.

ಅದೇ ದುಮ್ಮಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1'.

- | | | |
|-------------|--|-------------|
| 1. ಬ್ರಹ್ಮಪು | \| | 2. ರಿ ಅಡಣ್ಣ |
|-------------|--|-------------|

Note.

This short record contains only two words Brahmapuri Āchanna. No date or other particulars are given. The characters seem to belong to the 14th century.

Brahmapuri is the name given to a settlement of Brahmans in some part of a village and generally applies to the dwellings of Brahman officials or servants in some temple situated within the village. Āchanna is the name of a person, evidently a Brahman inhabitant of the above Brahmapuri, to whom the above field belonged or was gifted.

19

At the same village Dummi, on a stone lying to the north in the field of Jôyisar (astrologers).

Size 2'—6" × 1'—6".

Kannada language and characters.

ಅದೇ ದುಮ್ಮಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಜೋಸ್ಯರ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1½'.

- | | |
|----------------------------|---------------------------|
| 1. ತಾರಣ ಸಂವತ್ಸರದ ಚೈ | 4. ಉಂಬಳಿ ಸೇನದೊಳವತ್ತಿಮಣ |
| 2. ತ್ರತುಥ ೧ ಲ್ಲ ಶುಚಿಕ್ಕನಕೋ | 5. ಹೊದಿಗೆರೆಯಗಲುಡಗಲುರೆ |
| 3. ಹಿನ ನಿಂಗಣಗಲುಡಗೆ ಕೊಟ | 6. ಯ ಸಯಗಿ ಕೊಟ್ಟ ಉಂಬಳಿ ಹೊಲ |

Note.

This records the gift of some land free of land revenue for the maintenance (*umbali*) of a gauda named Ninganaḡauda of the village Śuchikainakôhu? by the village accountant Timmaṇa and the headman Gaureya of the village Hodigere. The date of the grant is given as the 1st lunar day of the bright half of Chaitra in the year Târaṇa. No Śaka year is given. The characters seem to belong to the 17th century and the date may be taken as equivalent to 28th February of 1644 A.D.

20

CHALLAKERE TALUK.

At the town of Challakere in Challakere Hobli, on a slab standing in the wet land of Uralehalli Channayya.

Size 2' × 1'.

Kannada language and characters.

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿ ಉರಲೆಹಳ್ಳಿ ಚನ್ನಯ್ಯನ ಕಪಿಲತೋಟದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

- | | |
|---------------------|---------------------|
| 1. ಹೇಮಳಂಬಿ | 7. ಡಪುರದ ಸೇನದೊಳವ ಅಂ |
| 2. ಸವತ್ಸರದ | 8. ಐಪನಟಿ ಪಟಣ |
| 3. ....ಮ | 9. ನ್ವಾಮಿ \|\| ನಯಿಂದ |
| 4. ಹಾನಾಯಕಾಚಾಯ್ಯಹರ | 10. ರ ಜುಂಜಾಯನ |
| 5. ತಿಯ ತಿಂಮಣನಾಯಕ ಅಯ | 11. ಮಗ ತಂಮಯಗೆ ಉಂ |
| 6. ನವರು \| ಚಂನಗೊಂ | 12. ಬಳಿ ಕೊಟ ತೋಟ |

Transliteration.

1. Hêmaḷambi-	7. ḍapurada sê nabôva Am-
2. savachchharada	8. ṇapaseti paṭaṇa-
3. ....ma-	9. svâmi || nayinda-
4. hânâyakâchâryya Hara-	10. ra Jumjâyana
5. tiya Timmaṇanâyaka-aya-	11. maga Tammayage um-
6. navaru | Chamnagom-	12. baḷi koṭa tôṭa.

Translation.

During the year Hêmaḷambi, mahânâyakâchârya Timmaṇa Nâyak-ayya of Harati, Anapa, sê nabôva of Chamnagonḍapura, seṭṭi-paṭaṇasvâmi granted this garden as *umbali* (rent-free land granted for performance of certain services) to the barber (nâyindara) Tammaya, son of Jumjâya.

Note.

This is an instance of grants of land made for the livelihood of the barbers. No date is given. The characters seem to belong to the 17th century A.D. Timmaṇa Nâyaka, the donor in the record was the chief of Harati about the middle of the 17th century (*see* E. C. XII, Pavugada 46 and 61). The date Hêviḷambi of this inscription may be taken as equivalent to 1657 A.D.

21

At the village Hire Madhure in the same hobli of Challakere, on a viragal set up in the land of Ningappa son of Kari Lingappa.

Size 4' × 1'—6".

Old Kannaḍa language and characters.

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹಿರೆ ಮಧುರೆ ಗ್ರಾಮದ ಕರಲಿಂಗಪ್ಪನ ನಿಂಗಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು
ಹಳಗನ್ನಡಕ್ಕರೆ.

ಪ್ರಮಾಣ 4' × 1½'.

1. ಶ್ರೀ ಪ್ರಭಾ	4. ದಾ
2. ಕ	5. ಸ
3. ರ	6. ನ

Transliteration.

1. Śrī Prabhâ -	4. dâ -
2. ka -	5. sa -
3. ra -	6. n

Translation.

Śrī Prabhakaradāsan.

ಪೂರ್ವಮುಖ —

12. ಐವೆರಡುಮಂ ಯಾವನಧಿಕಾರಿಯಾಗಿ ಬಂದದಂ ವಪ್ಪಿ
13. ಕೊಡುವರು ಈ ಧರ್ಮಮಂ ಅನ್ವಯದಮಳಿಗೆ ಮುಮ್ಮುರಿ
14. ದಂಡಂಗಳು ಸುಂಕದಧಿಕಾರಿಗಳ ಕೈಯ್ಯಲಿಸಿಕೊಡು
15. ವರು ಮಂಗಳಮಹಾಶ್ರೀ

Transliteration.

1. svasti śrīmatu Yādavanârāyaṇa pra-
2. tâpa chakravartti Hoysaṇa śrī-vīra-Nârasimhadêva-
3. na rājyābhyudayaḍa śaka varsha 1151 neya Virô-
4. dhi-saṃvatsaraḍa Chaitra bahulaḍ amâvâse Sôṃavâra saṃ-
5. kramâṇa vyatipâtadandu śrīman mahâpradhânaṃ Pôlâ-
6. lva Daṃṇâyakara suṃkâdhikâri Gôparasa Doseya
7. Maṃcheyyaḍêva Karadêva Siripaiyyan- aḷiya Ma-
8. laiyyaṃgaḷu Lôkiyakereya mûlasthânaḍa śrī-
9. Kalidêvara nandâdivigege yaḍakeya suṃkado-
10. lage varśśa-nibaṃdhiyâgi yâ-chandrârkkatâraṃ-ba-
11. raṃ dhârâ-pûrvvakam māḍi koṭṭa gadyâṇa vomḍu ha-

East Face—

12. ṇaveradumam yāvan adhikâri-yâgi bandadāṃ vappi
13. koḍuvaru î dharmamamam â-sthalāḍa maḷige mummuri-
14. daṇḍamgaḷu suṃkad-adhikârigaḷa kayyal isikoḍu-
15. varu maṃgaḷa mahâ śrī

Translation.

Be it well. During the prosperous reign of Yādava-Nārāyaṇa Pratâpa-chakra-varti, Hoysaṇa śrī Vīra Nârasimhadêva :—

In the Śaka year 1151 Virôdhi, on the new moon day of the dark half of Chaitra, on Monday, the day of sankramaṇa and vyatipâta :—

The illustrious mahâpradhânaṃ Pôlâḷvadaṇṇâyaka's customs officer Gôparasa, Manchayyaḍêva of Dose, Karadêva, Siripaiya's aḷiya (son-in-law or nephew) Malaiya, granted for the perpetual lamp of the God Kalidêvaru of mûlasthâna of (the village) Lôkiyakere the sum of one gadyâṇa and two haṇas out of customs duties on arecanut per year with pouring of water to last for as long as the Moon, Sun and stars endure. Whoever comes here as the *adhikâri* (officer) will grant the same with approval. The *mummuri-daṇḍamgaḷ* of *maḷige* of that place will take the money from the *adhikâris* and pay for the charity.

Note.

This belongs to the reign of the Hoysaḷa King Narasimha II and is dated Ś 1151 Virôdhi chai ba 30 Sô which corresponds to March 26, 1229 A.D., a Monday as stated in the grant but not a day of sankramaṇa. On the previous day Mēsha-sankramaṇa began.

This records the grant of a portion of the customs dues for the lighting of lamps before the Śiva temple at Lōkikere. Among the donors is the mahāpradhāna Pōlāḷva-dañṇāyaka who was a general under Narasimha II and who built the present Hariharēśvara temple at Harihar (*see* E. C. XI, Davangere Taluk, 25). The charity was to be looked after by the mummuri-daṇḍa of Lōkikere. Mummuri-daṇḍa is the name given to a class of merchants (E. C. V, Bēlūr 75 of 1382).

27

On a nāgarakal stone in the threshing-floor of Rājiganahalli Channabasappa at the village Śāgali in the same hobli.

Kannada language and characters.

ಅದೇ ಮಾಯಿಕೊಂಡ ಹೋಬಳಿ ಶಾಗಲಿ ಗ್ರಾಮದಲ್ಲಿ ರಾಜಿಗನಹಳ್ಳಿ ಚನ್ನಬಸಪ್ಪನ ಕಣದಲ್ಲಿರುವ ನಾಗರಕಲ್ಲು.

1. ಚಿಕ್ಕಹಳ್ಳಿಗಣ ಕಣನ ಮನಿಗೆ ಬಂದರು.

Note.

This short inscription of 19th century characters is inscribed on a slab on a side of the figure of a cobra 6 ft. long. The epigraph mentions the coming to the threshing-floor (kaṇana-mane). belonging to a man named Chika Halagaṇa (or Hallagaṇa). The person or persons that came to the place is not named. It is stated that the Nāga god appeared as a cobra suddenly in the threshing-floor and was worshipped by the men there and mysteriously disappeared. The event is said to have taken place about a hundred years ago.

28

At the village Kabbūr in the same hobli of Mayakoṇḍa, on a slab found in the land of Gurusiddappa to the north.

Size 2'—6" × 1'.

Kannada language and characters.

ಅದೇ ಮಾಯಿಕೊಂಡ ಹೋಬಳಿ ಕಬ್ಬೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಗುರುಶಿಡ್ಧಪ್ಪನ ಹೊಲದ ಬದುವಿನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨½' × 1'.

1. ಕಣಗೊಂಡೇಶ್ವ
2. ರದೇವರುತಮ
3. ಬಸವಲಂಗದೇವ

4. ಶಂಬುದೇವರ
5. ಕೊಡಿಗೆಹೊ
6. ಲಕಣ

Note.

This records the grant of a dry land as kodagi to a person (Lingāyat priest) named Basavalingadēva Śāmbudēvar, younger brother of Kaṇagoṇḍēsvaradēvaru.

No further details are available. The characters appear to belong to the 17th century.

29

At the village Ānugôḍ, in the hobli of Ānugôḍ, on a slab in the backyard of the house of Rasākṣābi.

Size 1'—9" × 1'—6".

Dēvanāgarī characters and Kannaḍa language.

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಅನುಗೋಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ರಸಾಕನಾಬಿ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಲ್ಲು.

- | | | |
|---------------|--|--------------|
| 1. ಅತರುಳವಾ | \| | 3. ಸಿದಪ್ಪದೇವ |
| 2. ಇಚರಾಮೂರ್ತಿ | \| | 4. ರಮಠ |

Transliteration.

- | | | |
|------------------|--|-----------------|
| 1. Ā Taruḷavā- | \| | 3. Sidappadēva- |
| 2. ḷa charāmūrti | \| | 4. ra maṭha |

Translation.

The maṭha of Sidappadēvaru, charāmūrti of Taruḷavāḷ (or Ātaruḷavāḷ).

Note.

This records the existence of a maṭha of the Lingāyat (Vīraśaiva) sect. No Lingāyat maṭha is now found there. The people of the village say that some years ago a Lingāyat matt stood at the place of the inscription but that it fell into ruins.

The name of the priest of the matt is given as Siddappadēvaru and he is called *charāmūrti* (priest who moves about collecting alms from disciples for the maintenance of a matt, as opposed to *sthiramūrti* or *paṭṭamūrti* (priest who stays at the headquarters of a matt attending to religious duties and does not move about). The native place of Siddappadēvaru seems to be called Taruḷavāḷ or Ātaruḷavāḷ.

No king is named nor date given. The characters seem to belong to the end of the 18th or beginning of the 19th century.

30

Copper plates of the Chālukya King Vikramāditya found at Honnūr in Ānagôḍ Hobli.

Three Plates.

Old Kannaḍa characters : Sanskrit language.

ಅದೇ ಅನುಗೋಡು ಹೋಬಳಿ ಹೊನ್ನೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಗಂಗಪ್ಪನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ. ಮೂರು ಹಲಗೆ ; ವರಾಹ ಮುದ್ರೆ ; ಬಳೆ ಸಹ.

ಸಂಸ್ಕೃತ ಭಾಷೆ : ಹಳಗನ್ನಡ ಲಿಪಿ.

ಪ್ರಮಾಣ 9" × 3½".

ಮೊದಲನೆಯ ಹಲಗೆ—

1. ಜಯತ್ಯಾ ವಿಷ್ಣುತಂ ವಿಷ್ಣೋರ್ವಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣವಂ ದಕ್ಷಿಣೋನ್ನತ ದಂಷ್ಠ್ರಾಗ್ರ ವಿಶ್ರಾಂತ ಭುವನಂ ವಪುಃ
2. ಶ್ರೀಮತಾಂ ಸಕಲ ಭುವನ ಸಂಸ್ತಾಯಮಾನ ಮಾನವ್ಯಸ ಗೋತ್ರಾಣಾಂ ಹಾರಿತಿ ಪುತ್ರಾಣಾಂ ಸಪ್ತ ಲೋಕಮಾ

3. ತೃಭಿಸ್ಸಪ್ತ ಮಾತೃಭಿ ರಭಿವರ್ಧಿತಾನಾಂ ಕಾರ್ತಿಕೇಯ ಪರಿರಕ್ಷಣ ಪ್ರಾಪ್ತ ಕರ್ಯಾಣ ಪರಮ್ಪರಾಣಾಂ ಭ
4. ಗವನ್ನಾರಾಯಣ ಪ್ರಸಾದ ಸಮಾಸಾದಿತ ವರಾಹ ರಾಜ್ಞಾನೇಕ್ಷಣ ಕ್ಷಣವಶೀಕೃತಾಶೇಷ
5. ಮಹೀಭೃತಾಂ ಚಲಿಕ್ಯಾನಾಂ ಕುಲಮುಲಂ ಕರಿಷ್ಣೇ ರಶ್ಮಿಮೇಧಾವಧ್ಯಧನ್ನಾನ ಪವಿತ್ರೀ
6. ಕೃತ ಗಾತ್ರಸ್ಯ ಶ್ರೀ ಪುಲಕೇಶಿ ವಲ್ಲಭ ಮಹಾರಾಜಸ್ಯ ಪ್ರಪಾತ್ರಃ ಪರಾಕ್ರಮಾ
7. ಕ್ರಾಂತವನವಾನ್ಯಾದಿ ಪರನ್ಯಪತಿಮಣ್ಣಿಲ ಪ್ರಣಿಬದ್ಧ ವಿಶುದ್ಧ ಕೀರ್ತೀಃ ಶ್ರೀಕೀರ್ತಿವರ್ಮ್ಯ ಪೃ
8. ಥಿವೀ ವಲ್ಲಭ ಮಹಾರಾಜಸ್ಯ ಪಾತ್ರಃ ಸಮರ ಸಂಸಕ್ತ ಸಕಲೋತ್ತರಾಪಥೇಶ್ವರ ಶ್ರೀ ಹರ್ಷ
9. ವರ್ಧನ ಪರಾಜಯೋಪಲಬ್ಧ ಪರಮೇಶ್ವರಾ ಪರನಾಮಧೇಯಸ್ಯ ಸತ್ಯಾಶ್ರಯ ಶ್ರೀ ಪೃ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

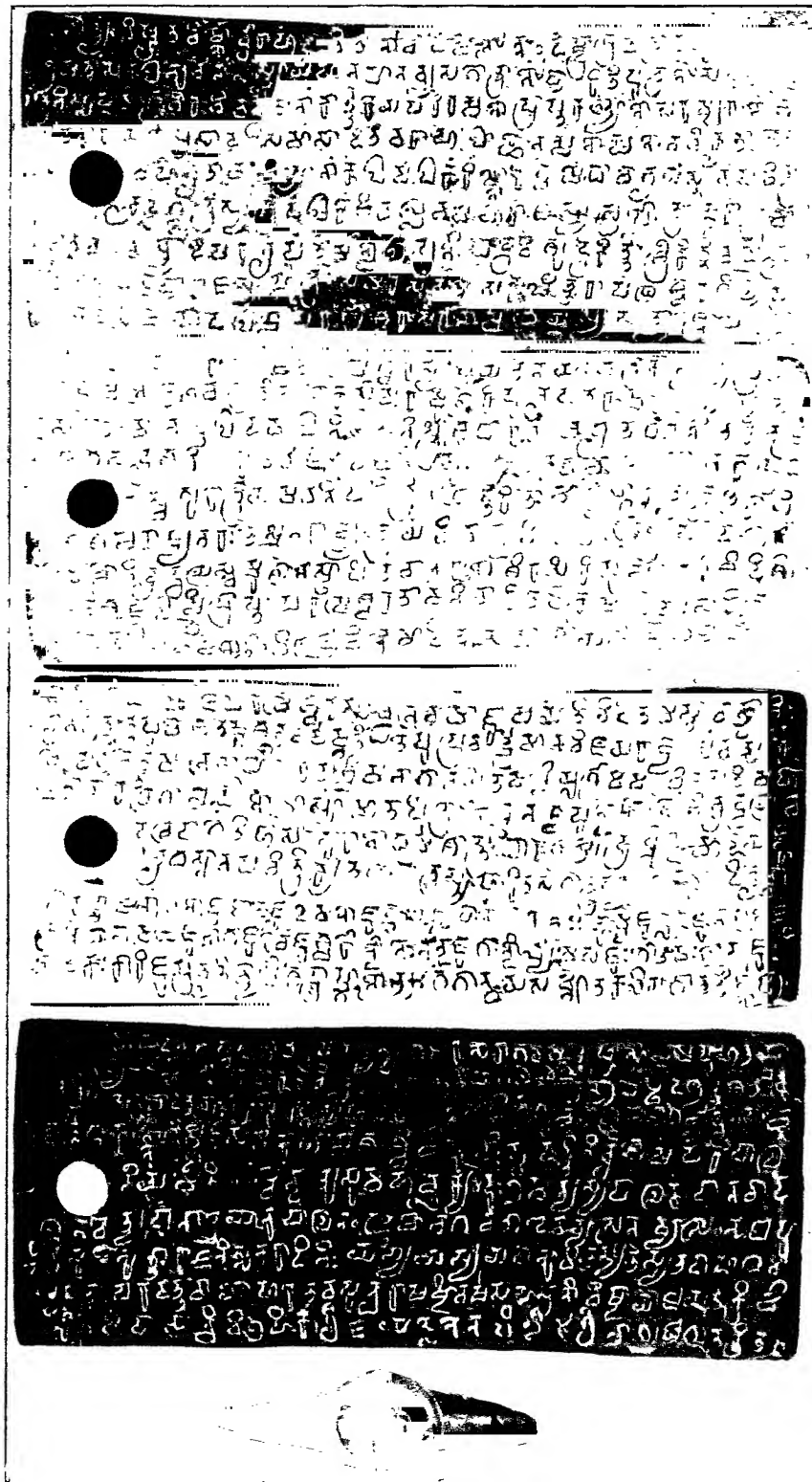
10. ಥಿವೀ ವಲ್ಲಭ ಮಹಾರಾ [ಜಾ] ಥಿ ರಾಜ ಪರಮೇಶ್ವರಸ್ಯ ಪ್ರಿಯ ತನಯಃ ಚಿತ್ರ ಕಣ್ಣಸ್ಯ ಪ್ರವರ
11. ತುರಬ್ಧಿ ಮೇಣ್ಣಿಕೇನೈವ ಪ್ರತಿತಾ ನೇಕ ಸಮರ ಮುಖೇ ರಿಪುನ್ಯಪತಿ ರುಧಿರ ಜರಾನ್ಯಾದನ
12. ರಸನಾಯಮಾನ ಜ್ವಲದಮಲ ನಿಶಿತ ನಿಸ್ತಿಸ್ತ ಧಾರಯಾ ವಧೃತ ಧರಣೀ ಧರ ಭುಜ
13. ಗಭೋಗ ಸದೃಶ ನಿಜ ಭುಜ ವಿಜಿತ ವಿಜಿಗೀಷುಃ ಆತ್ಮಕವಚಾವಮುಗ್ಧಾನೇಕ ಪ್ರಹಾ
14. ರಃ ಸ್ವಗುರೋ ಶ್ರಿಯಮವನಿಪತಿ ತ್ರಿತಯಾನ್ರಿ ತಾಮಾತ್ರ ಸಾತ್ಯತ್ಯ ಕೃತ್ಯೇಕಾಥಿ
15. ಪ್ಲಿತಾಶೇಷ ರಾಜ್ಯಧರಃ ತಸ್ಮಿನ್ ರಾಜ್ಯತ್ರಯೇ ವಿನಷ್ಟಾನಿ ದೇವಸ್ವ ಬ್ರಹ್ಮದೇಯಾನಿ ಧ
16. ಮೃ ಯಶೋಭಿವೃದ್ಧಯೇ ಸ್ವಮುಖೇನ ಸ್ಥಾಪಿತವಾನ್ ರಣಶಿರಸಿ ರಿಪುನರೇನ್ಯಾನ್ವಿಶಿದಿಶಿ ಜಿ
17. ತ್ವಾ ಸ್ವವಂಶಜ ಲಕ್ಷ್ಮೀಂ ಪ್ರಾಪ್ತಃ ಪರಮೇಶ್ವರತಾಮನಿವಾರಿತ ವಿಕ್ರಮಾದಿತ್ಯಃ ಸವಿಕ್ರಮಾ
18. ಕ್ರಾಂತ ಸಕಲ ಮಹೀಮಣ್ಣಿಲಾಧಿರಾಜ್ಯ ವಿಕ್ರಮಾದಿತ್ಯ ಸತ್ಯಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀ ವಲ್ಲಭ

ಹಿಂಭಾಗ—

19. ಮಹಾರಾಜಾಥಿ ರಾಜ ಪರಮೇಶ್ವರ ಸ್ವರ್ವಾನೇವಮಾಜ್ಞಾ ಪಯತಿ ವಿದಿತಮಸ್ತು ಪೋನ್ನಾಭಿಃ
20. ದ್ಯಾವನತೃತ್ಯ [ರ] ಪಞ್ಚಶತೇಷು ಶಕವರ್ಷ ಪ್ಷುತೀತೇಷು ಪ್ರವರ್ಧಮಾನ ವಿಜಯರಾಜ್ಯ ಸಂವತ್ಸರೇ
21. ಪೋಡಶೇ ವರ್ತಮಾನೇ ಕಾಣ್ಣೀಪುರ ಪಶ್ಚಿಮ ಭಾಗಾ ವಸ್ಥಿತ ಮಲ್ಲಯೂ ಗ್ರಾಮ ಮಧಿವಸತಿ ಮಹಾ
22. ಸ್ಯನ್ನಾವಾರೇ ವೈಶಾಖ ಪೂರ್ಣಿಮಾಸ್ಯಾಂ ಮಾತಾಪಿತೃರಾತ್ಮನಶ್ಚ ಪುಣ್ಯಯಶೋಭಿ ವೃದ್ಧಯೇ ವೇ
23. ದ ವೇದಾಂಗೇತಿಹಾಸ ಪುರಾಣ ಧರ್ಮಶಾಸ್ತ್ರ ಪಾರಗಸ್ಯ ಅಗ್ನಿಷ್ಟೋಮಾದಿ ಯಜ್ಞಾ
24. ವಧ್ಯಧನ್ನಾನ ಪವಿತ್ರೀಕೃತ ಗಾತ್ರಸ್ಯ ಹಾರಿತ ಸಗೋತ್ರ ಸ್ಯಾಮಾಶರ್ಮ್ಯ ಮಾದಿಂ ಕೃತ್ಯಾ
25. ಭಾರದ್ವಾಜಾನಾಂ ಗಣಿಷ್ಠ ಬಾಳುಷ್ಠ ದೇವಣಿಷ್ಠ ಕಾಶ್ಯಪಾನಾಂ ಕೊನಿಷ್ಠ ಇಡುಮ್ನಿಷ್ಠ ದೂದಿಷ್ಠ ನಾರಣಿಷ್ಠ
26. ಆತ್ರೇಯಾನಾಂ ಮೇಷಿಷ್ಠ ನಾಗಿಷ್ಠ ರೇವತಿಷ್ಠ ಕೌಣ್ಡಿನೋ ನಂದಿಷ್ಠಃ ಶಾಣ್ಡಿಲ್ಯಃ ಮನುಷ್ಯಃ ಗೌತಮಃ ಕಾಡಿಷ್ಠಃ
27. ಕೌಶಿಕಃ ಕಾರಿಷ್ಠ ಪ್ರಭೃತಿಭ್ಯೋ ವಿಂಶದ್ಭಾಕ್ತೇಣೈಃ ಗಂಗಾನ್ವಯ ಸಮ್ಪೂತ ಕಲಯಂಗಾವತಿರ್ಣಿ.

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

28. . . ಶ್ರೀಮಾಧವೇನ ಸ್ವದೇವ್ಯಾ ವಿಕ್ರಮಾದಿತ್ಯ ಸ್ಯಾಗ್ರಜ ರಣರಾಗವರ್ಮ್ಯಸ್ಯ ಪ್ರಾಣಸಮದುಹಿತಯಾ
29. ಚಾಭಿವಾದ್ಯವಿಜ್ಞಾಪನಾತ್ ನೆಲ್ಲಕುಡಿಕುಟುವಳೆ ನನವತಿ ಸಾಗಲ ತಟಾಕ ಸ್ಯಾಧನೈದಶಾದ್ಧೃತ ನಿವ
30. ತ್ವನ ಪ್ರೀತಿಕ್ಷೇತ್ರಾನ್ವ ದತ್ತವಾನ್ ಆಯುರೈಶ್ಚರ್ಯಾದೀನಾಂ ವಿಲಸಿತಮಚಿರಾಂಶು ಚಂಚಲಮವಗಚ್ಛದ್ಧಿಃಆಚ
31. ನ್ನಾರ್ಕ್ಯಧರಾಣ್ಯವ ಸ್ಥಿತ ಸಮಕಾಲಯಶಶ್ರೀ ವಿಷುಭಿಃ ಸ್ವದತ್ತಿ ನಿರ್ವಿಶೇಷಂ ಪರಿಪಾಲ
32. ನೀಯಮಿತಿ || ಸ್ಯನ್ನಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಮ್ ದುಃಖ ಮನ್ಯಸ್ಯ ಪಾಲನಂ ದಾನಂವಾ ಪಾ
33. ಲನಂ ವೇತ್ಯ ದಾನಾಚ್ಛೇಯೋನು ಪಾಲನಮ್ ಉಕ್ತಾನ್ವ ಭಗವತಾ ದೇವ ವ್ಯಾಸೇನ ವ್ಯಾಸೇನ ಬಹು
34. ಭಿವ್ಯಸುಧಾಧುಕ್ತಾ ರಾಜಭಿಸ್ತಕರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಃ ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಲಮ್
35. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸ್ತುನರಾ ಪಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ
36. ರಿತಿ ಮಹಾಸನ್ನಿವಿಗ್ರಹಿಕ | ಶ್ರೀ ಜಯತ್ಸೇನೇನ ಲಿಖ[ತ]ಮ್ | ಶ್ರೀ ಭಾಗ್ಯಬಲೇನಕ್ರಿತಮ್



HONNUR PLATES OF THE CHALUKYA KING VIKRAMADITYA I (p. 129).

*Transliteration.***I Plate.**

1. jayaty âvishkṛitaṃ Viṣṇôr Vvârâhaṃ khsôbhitârṇavaṃ dakṣhiṇônnata-
damshtrâgra-viśrânta-bhuvanaṃ vapuḥ
2. śrīmatâṃ sakala-bhuvana-saṃstūyamâna Mânavya-sagôtrâṇâṃ Hâriti-
putrâṇâṃ sapta-lôka-mâ-
3. tṛibhis Sapta-mâtṛibhir abhivarddhitânâṃ Kârttikêya-parirakṣhaṇa-prâpta-
kalyâṇa-paramparâṇâṃ bha-
4. gavan-Nârâyana-prasâda-samâsâdita- Varâha-lânchhanêkṣhaṇa-kṣhaṇa-
vaśikṛitâśêsha-
5. mahibhṛitâṃ Chalikyânâṃ kulam alaṃkarishṇôr âśvamêdhâvabhṛitha-
snâna-pavitri-
6. kṛita-gâtrasya śrī-Pulakêśivallabha-mahârâjasya prapautraḥ parâkramâ-
7. krânta-Vanavâsyâdi-paranṛipati-maṇḍala-praṇibaddha-viśuddha-kirttêḥ śrī
Kirttivarmma-pri-
8. thivi-vallabha-mahârâjasya pautraḥ samara-saṃsakta-sakalôttarâ-pathêśvara
śrī-Harsha-
9. varddhana-parâjayôpalabdha-paramêśvarâ para-nâmadhêyasya Satyâśraya-
śrī-pri-

II Plate A.

10. thivi-vallabha mahârâ[jâ]dhirâja-paramêśvarasya priya-tanayaḥ Chitra-
kaṇṭhasya pravara-
11. turaṅgamêṇaikênaiva pratitânêka-samara-mukhe ripunṛipati-rudhira-jalâ-
svâdana-
12. rasanâyamâna-jvalad-amala-niśita-nistṛiṃśa-dhârayâ-vadhṛita-dharaṇi-bha-
ra-bhuja-
13. ga-bhôga-sadṛiśa-nija-bhuja-vijita-vijigishuḥ âtma-kavachâvamagnâ-nêka-
prahâ-
14. raḥ sva-gurô śriyam avanipati-tritayântaritam âtmasâtkṛitya kṛitaikâdhi-
15. śhṭhitâśêsha-râjya-bharaḥ tasmin râjya-traye vinasṭhâni dêvasva-bramha-
dêyâni dha-
16. rmma-yaśôbhivṛiddhayê sva-mukhêna sthâpitavân raṇa-sīrasi ripu-narên-
drân diśi diśi ji-
17. tvâ sva-vamśaja-lakshmim prâptaḥ paramêśvaratâṃ anivârīta-Vikramâ-
dityaḥ sa-vikramâ-
18. krânta-sakala-mahî-maṇḍalâdhi-râjya-Vikramâditya-satyâśraya-śrī-prithivi-
vallabha-

II Plate B.

19. mahâ-râjâdhi-râja-paramêśvaras sarvvân êvaṃ ajñâpayati viditam astu
vô'smâbhīḥ

20. dvānavatyutta[ra] pañchaśatēshu śaka-varshashv atītēshu pravarddha-
māna-vijaya-rājya-samvatsarē
21. shōḍaśē varttamāne Kāñchīpura-paśchima-bhāgāvasthita-Malliyūr-grā mam
adhivasati mahā-
22. skandhāvāre Vaisākhe paurṇamāsyāṃ mātā-pitrōr ātmanaścha puṇya-
yaśōbhi-vṛiddhaye vē-
23. da-vēdāṃgētiḥāsa-purāṇa-dharmma-sāstra-pāragasya Agnishṭōmādi-yajñā-
24. vabhṛitha-snāna-pavitri-kṛita-gātrasya Hārīta-sagōtra Śyāmāśarīmnam
ādim kṛitvā
25. Bhāradvājanāṃ Gaṇaṅka Bālūṅka Dēmaṇaṅkaścha Kāśyapānāṃ Konaṅka
Idumṇaṅka Dūdaṅka Nāraṇaṅkaścha
26. Ātrēyaṅka Meraṅka Nāgaṅka Rēvaṅkaścha Kauṇḍinō Nandaṅkaḥ
Śaṇḍilyaḥ Masaṅkaḥ Gautamaḥ Kādaṅkaḥ
27. Kausikaḥ Kārīṅka-prabhṛitibhyō viṃśad-Brāhmaṇēbhyaḥ Gaṅgānvaya-
samabhūta-Kaliyaṅgavatīrṇna-

III Plate A.

28. . . Śrī Mādhavēna sva-dēvyā Vikramādityasyāgraja Raṇarāga-varīmasya
prāṇa-sama-duhitayā
29. chābhivādya vijñāpanāt Nellikuḍi Kkiruvaḷe Nanavati Sāgala-taṭākasyā-
dhastha- daśārdha-śata-niva-
30. rttana-vrīhi-kshētraṅcha dattavān āyur- aiśvaryyādīnāṃ vilasitam achi-
rāmśu- chaṃchalam avagachchhadbhiḥ ācha-
31. ndrārka-dharārṇava-sthiti-samakālam yaśas[chi]chivishubhiḥ sva-datti-
nirvviśēshaṃ paripāla-
32. niyamiti^{||} svan dātum su-mahachchhakyam duḥkham anyasya pālanaṃ
dānaṃ vā pā-
33. lanam vētya dānā chchhrēyōnu-pālanaṃ uktaṅcha bhagavatā dēva-Vyāsēna
Vyāsēna bahu-
34. bhir vvasudhā bhuktā rājabhis Sakarādibhiḥ yasya yasya yadā bhūmiḥ
tasya tasya tadā phalam
35. sva-dattāṃ para-dattāṃ vā yōh arēta vasundharā shashṭi-varsha-sahasrāṇi
vishtāyāṃ jāyate krīni
36. riti mahā-sandhivigrahika | śrī Jayatsēnēna likhi[ta]ṃ śrī Bhāgyabalēna
kritam

I Plate.

1. जयत्याविष्कृतं विष्णो वर्वाराहं क्षोभितार्णवं दक्षिणोन्नत दंष्ट्राग्रविश्रान्तभुवनं वपुः
2. श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारिती पुत्राणां समलोकमा
3. तृभिस्सप्तमातृभिरभिवाद्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भ
4. गवन्नारायणप्रसाद समासादित वराहलाञ्छनेक्षणक्षणवशकृताशेष
5. महीभृतां चलिकयानां कुलमलंकरिणोरश्वमेधावभृथस्नानपवित्री

6. कृतगात्रस्य श्री पुलकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमा
7. क्रान्तवनवास्यादिपरनृपतिमण्डलप्राणिवद्धविशुद्धकर्त्तैः श्री कीर्तिवर्म पृ
8. थिवीवल्लभमहाराजस्य पौत्रः समरसंसक्त सकलोत्तरापथेश्वर श्रीहर्ष
9. वर्द्धनपराजयोपलब्ध परमेश्वरापरनामधेयस्य सत्याश्रय श्री पृ

II Plate A.

10. थिवीवल्लभमहारा [जा] धिराज परमेश्वरस्य प्रियतनयः चित्रकण्ठस्य प्रवर
11. तुरङ्गमेणैकेनैव प्रतितानेकसमरमुखे रिपुनृपति रुधिरजलास्वादन
12. रसनायमान ज्वलदमलनिशित निस्त्रिशधारयावधृत धरणीभरभुज
13. गभोगसदृश निजभुजविजित विजिगीषुः आत्मकवचावमग्नानेकप्रहा
14. रः स्वगुरो श्रियमवनिपतित्रितयान्तरिता मात्मसात्कृत्य कृतैकाधि
15. छिताशेष राज्यभरः तस्मिन् राज्यत्रये विनष्टानि देवस्व ब्रह्मदेयानि ध
16. र्म यशोभिवृद्धये स्वमुखेन स्थापितवान् रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जि
17. त्वा स्ववंशज लक्ष्मीं प्राप्तः परमेश्वरताम निवारित विक्रमादित्यः सविक्रमा
18. क्रान्त सकलमहामण्डलाधिराज्य विक्रमादित्य सत्याश्रय श्री पृथिवीवल्लभ

II Plate B.

19. महाराजाधिराज परमेश्वरस्सर्वानेवमाज्ञापयति विदितमस्तुवोस्माभिः
20. द्वा नवत्युत्त[र]पञ्चशतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमान विजयराज्यसंवत्सरे
21. षोडशे वर्त्तमाने काञ्चीपुर पश्चिमभागावस्थित मल्लियूग्राममधिवसति महा
22. स्कन्धावारे वैशाखे पौर्णमास्यां मातापित्रो रात्मनश्च पुण्ययशोभिवृद्धये वे
23. द वेदांगेतिहासपुराणधर्मशास्त्रपारगस्य अग्निष्टोमादियज्ञा
24. वभृथस्नानपवित्रीकृतगात्रस्य हारित सगोत्रश्यामाशर्ममादिकृत्वा
25. भारद्वाजानां गणङ्क वालुङ्क देमणङ्कश्च काश्यपानां कोनङ्क इडुम्बङ्क दूदङ्क नारणङ्कश्च
26. आत्रेयानां मेरङ्क नागङ्क रेवङ्कश्च कौण्डिन्यो नन्दङ्कः शाण्डिल्यः मसङ्कः गौतमः काडङ्कः
27. कौशिकः कारिङ्कप्रभृतिभ्यो विंशद्वाह्यणेभ्यः गंगान्वयसम्भूतकलियं गावतीर्णं

III Plate.

28. . . श्रीमाधवेन स्वदेव्या विक्रमादित्यस्याग्रजरणरागवर्मस्य प्राणसमदुहितया
29. चाभिवाद्य विज्ञापनात् नेल्लिकुडिक्किरुवलेननवातिसागलतटाकस्याधस्थ दशार्द्धशतनिव
30. र्त्तनव्रीहि क्षेत्रञ्च दत्तवान् आयुरैश्वर्यादीनां विलसितमचिरांशुचंचलमवगच्छद्भिः आचं
31. न्द्रार्कधरणवस्थिति समकालं यशाश्च [ची] चविषुभिः स्वदत्तिनिर्विशेषं परिपाल
32. नीयमिति । स्वन्दातुं सुमहच्छक्यम् दुःखमन्यस्य पालनं दानं वा पा
33. लनं वेत्यदानाच्छ्रेयानुपालनम् उक्तञ्च भगवता देव व्यासेन व्यासेन बहु
34. भिर्व्वसुधा भुक्ता राजभिस्सकरादिभिः यस्य यस्य यदाभूमिः तस्य तस्य तदा फलम्
35. स्वदत्तां परदत्तां वा यो हरेतवसुन्धरा षष्टिवर्ष सहस्राणि विष्टायां जायते किमि
36. रिति महासन्धिविग्रहिक । श्रीजयत्सेनेन लिखि [त] म् । श्रीभाग्यवलेन कृतम्

Translation.

Lines 1—6.

Be it well. Victorious is the manifested Boar form of Vishṇu which agitated the ocean and bore up the peaceful earth on his lofty right tusk.

Of the Mānavyagôtra praised in all the world, sons of Hârītî, nourished by the seven Mothers, the seven mothers of the world, fo continuous good fortune gained

from the protection of Kârtikêya, having all kings brought into subjection in a moment at the sight of the boar ensign obtained from the favour of the adorable Nârâyana, were the illustrious Chalikyas—adorning whose family, his body purified by the final ablutions of the horse-sacrifice, was Pulakêsi-vallabha-mahârâja.

Lines 6—8.

His great-grandson and the grandson of the illustrious Kirtivarmma-prithvî-vallabha-mahârâja whose pure fame was established in Vanavâsi and other territories of foreign kings overcome by his valour :—

Lines 9—10.

And the beloved son of Satyâsraya-śrî-prithvîvallabha-mahârâ[jâ]dhirâja-paramêśvara, who by defeating Harshavardhana, the lord of all the North, bent on war, gained another name of Paramêśvara :—

Lines 10—19.

His dear son, who has conquered all who are eager for victory with his arms resembling the hoods of the serpent bearing the burden of the earth, using the pure and sharp edge of the sword which looks like the tongue in tasting the blood of the hostile kings in several famous battles and with the help only of his single thoroughbred horse called Chitrakantha ; with numerous missiles stuck in his armour, having made his own the fortune of his father (Guru) which had been obscured by a trio of kings and taking up the burden of the whole kingdom subject to his sole power : He re-established by his orders all the grants to Gods and Brahmans in the three kingdoms which had become defunct and defeating in all directions the hostile kings by war gained the wealth of his ancestors and supreme power and became a sun in prowess unopposed by others.

Lines 19—32.

He, the conqueror of the sovereignty of the whole earth by his prowess, the Satyâsraya-śrî-prithivîvallabha-mahârâjadhirâja-paramêśvara orders all thus :—

Be it known to you all that while residing at the great military camp at Malliyûr to the west of Kâñchîpura, in the 16th victorious year of our reign, 592 Śaka years having expired, on the Full Moon Day of Vaiśâkha, in order that the merit and fame of our parents and ourselves might increase, we have granted to twenty Brahmans, with Syâmâsarma versed in the Vêdas, Vêdângas, Itihâsa, Purâṇa, and Dharmaśâstra and purified by the ceremonial bath of *avabhṛitha* in Agniṣṭôma and other sacrifices, and of Hârîta-gôtra, at their head, Gaṇaṅka, Bâluka and Dêmaṇaṅka of Bhâradvâja-gôtra, Konaṅka, Iḍumbaṅka, Dûdaṅka, and Nâraṇaṅka of Kâśyapa-gôtra, Meṇaṅka, Nâgaṅka and Rêvaṅka of Âtreya-gôtra; Nandaṅka of Kaunḍinya-gôtra, Masaṅka of Śânḍilya-gôtra, Kâḍaṅka of Gautama-gôtra, Kârîṅka of Kauśika-gôtra and others. . . . at the request of Śrî Mâdhava born of Gaṅga lineage and son of Kaliyanga as also of his queen the beloved daughter, dear like life of Śrî Raṇarâgavarma, elder brother of Vikramâditya . . . 500 nivartanas of paddy fields

below the tank in Nellikuḍi Kkiruvale and Nanavati and Śāgale. May this be protected like their own gift by rulers who understand life and wealth to be transient, who want to acquire fame to last for as long as the Moon, Sun, Earth and Seas endure :—

Lines 32—35.

It is possible to make a great gift oneself but it is troublesome to protect the gifts of others. Between making of a gift and maintaining one, maintaining is more meritorious than making a gift. It is also said by Vyāsa who is Dēva Vyāsa (a mistake for Vēdavyāsa the classifier of the Vedas) : By numerous kings beginning with Sakara has the earth been enjoyed : to whomsoever the land belongs at a time comes the merit of the gift of land. He who confiscates land given by oneself or by others is born as a worm in ordure for sixty-thousand years.

Line 36.

Written by Śrī Jayatsēna the mahā-sandhi-vigrahika : done by Śrī Bhāgyabala.

Note.

PLACE OF FIND.

These plates were found in the possession of Gangappa, Patel of Honnur. He stated that these plates were in his house for a long time. He lent those plates for publication in the Archæological Report.

DESCRIPTION.

There are three copper plates with a hole round which passes a ring $\frac{1}{2}$ inch in diameter. A seal is soldered to the ring bearing the figure of a boar thereon. Each plate is 9" long, $3\frac{1}{2}$ " broad. The edges are raised a little. Each face contains 9 lines. The first plate has writing only on the back. The second plate is written on both sides. The third plate has writing only on front side. On this face some letters at the beginning of lines 1 and 2 are much worn out as also the greater part of lines 2 and 3.

CONNECTED RECORDS.

There are several records relating to the early Chālukyas. Among them may be mentioned :—

- (1) E.C. X, Vokkaleri Plates : Kolar Taluk 63 of Kirtivarma II.
- (2) E.C. XI, Harihar Plates : Davangere 66.
- (3) Jour. Bo. Br. R. As. Soc., Vol. XVI, pp. 235, 238 : Karnul Plates of Vikramāditya I.
- (4) Nerūr Plate : Ind. Ant. Vol. VII, p. 163.
- (5) Haiderabad Copper Plate Grant : Ind. Ant. VI, p. 75.

PALEOGRAPHY.

The letters are well-formed. In some places they are much worn out as stated before. The test letters bha, kha, ba, are all of the 7th century to which they

belong. The record seems to be genuine. The characters belong to the Early Kannaḍa type.

LANGUAGE.

The language is Sanskrit throughout and is in prose except the invocatory verse at the commencement in praise of the God Varāha and imprecatory verse at the end. The language is free from faults.

AUTHORSHIP.

The grant is said to have been issued by the mahâ-sandhi-vigrahika Śrī Jayatsēna. The name of this high officer who was a minister for peace and war is an indication of the genuineness of the record and the importance given to royal grants made under the Chalukyas. The Karnul Plates are similar in this respect and contain the name of the same officer Jayatsēna. The engraver is called Bhāgyabala.

PURPOSE.

The record is composed to register a grant of rice lands of 500 nivartanas to twenty Brahmans well versed in sacred lore. The grant is said to have been made by the king at the instance of the Ganga Prince Mādhava and his queen who was a daughter of Vikramāditya's elder brother Raṇarāgavarma. The donees, or at least the first donee, are said to be well-versed in Vêda, Vêdāṅga, itihāsa, purāṇa and dharma-śāstra and performers of sacrifices like Agnishtōma. They belonged to Hārīta, Bhāradvāja, Kāśyapa, Ātrēya, Śāṇḍilya and Kauṣika-gôtras. The object of making the grant is the usual desire to get merit for the donor and for his parents. The names of the donees like Bāluṅka, Konaṅka, etc., are more akin to Kannaḍa than to Sanskrit names. These names are rather peculiar. It is possible to read them as Bāluju, Konaju as the horizontal stroke is absent in the last letters of the names.

GEOGRAPHY.

The king's camp is said to have been at Malliyūr to the west of Kāñchīpura (or Conjeevaram). Malliyūr has to be identified. The lands granted are said to be situated in Nellikudi, Kiruvaḷe, etc. As the letters at the spot where these villages are named are much worn out the reading of the names of these villages may not be free from doubt.

DATE.

The record is dated Ś 592 and the 16th regnal year of Vikramāditya. Ś 592 is equivalent to 670 A.D. This being the 16th regnal year, the commencement of Vikramāditya's reign may be calculated as 655 A.D. This date is in keeping with that of the rest of the records of the period (*see* p. 366, Fleet's *Dynasties of the Kanarese Districts*). The present grant gives both the regnal and the Śaka year and thus helps the determination of the year of commencement of the king's reign.

No other details of dating are given except Vaisâkha Pûrṇimâ, the tithi on which the grant was made.

HISTORY.

The genealogy given in this record of Vikramâditya I is similar to that of the other known records. He is said to be the great-grandson of Pulakêsi, grandson of Kirtivarma and son of Satyâśraya. Regarding Vikramâditya we learn that he recovered the kingdom which had been lost for a time during his father's reign on account of the three kingdoms. What these are is not given in our record but the Harihar plates state that they are Pāṇḍya, Chōḷa and Pallava. It is further stated in the present record that Vikramâditya revived in the three kingdoms which he conquered the long lost gifts to Brahmans and gods.

Vikramâditya is said to have camped near Kānchî in the present record. His conquest of Kānchî and the defeat of its Pallava king who had bowed to no other are referred to in the Harihar and Vokkalêri Plates. The present record does not refer to this conquest.

The king's gift to Brahmans is said to have been made at the instance of Śrî Mādhava and of his queen not named. There is one epithet in praise of this Mādhava consisting of three letters which looks like Jyāḍava but it cannot be clearly made out. He is said to be descended from the Ganga family and a successor of Kaliyanga. It is not possible to identify him with any of the known Western Ganga Kings of Talkād. The queen's name is not given. She is said to be the daughter of Raṇarāgavarma, elder brother of Vikramâditya. So far the name of Chandrâditya, elder brother of Vikramâditya I is known to us from Kôchrêm grant and Nerûr grant. Raṇarāga may be a surname of Chandrâditya or he may be another brother of Vikramâditya.

31

HARIHAR SUB-TALUK.

At the village Haluvaṇa in the hobli of Malebennûr, on a slab to the south-east of the Îśvara temple.

Size 3'×2'.

Kannada language and characters.

ಹರಿಹರ ಸುಬ್‌ತಾಲ್ಲೂಕು ಮಲೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹಲುವಣ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಅಗ್ನೇಯದ ಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವ ತ್ರೈಲೋಕ್ಯ
2. ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||
3. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
4. ಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾ
5. ಶ್ರಯ [ಕುಳತಿಳ]ಕಂ [ಚಾಳುಕ್ಯಾಧರಣಂ]
ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲ ಪೃಥಿವಿರಾಜ್ಯಂ ಮು

6. ತ್ರರೋತೃರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ [ಮಾಚಂದ್ರಾಕೃಂ]
 ಸುತೃಮಿರೆ
 7. ಮಧಿಗತ ಪಂಚಮಾ ಶ್ರೀಮತ್ರಿಥು . . .
 8. ಖನಕದಾದಿ
 9. ದಾನ

(ಸುಮಾರು ಹತ್ತು ಪದ್ಯಗಳು ಹೋಗಿವೆ.

20. ಕವಿರೆಯ ಕೋಡುಂಕೋಳ
 21. . . ಬ್ರಾಂಹಣಗ್ಗೈ ಧಾರಾ
 22. . . . ವೆಯು ಮಬ್ರಾಹ್ಮಣ
 23. ತ . . . ಯೋಹರೇತಿ ಪ್ಪಾ
 24. ಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ

Note.

This is full of lacunæ as the characters are much worn out and cannot be deciphered except at the top. It contains the usual stanza in praise of Śambhu and the titles samasta-bhuvanāśraya, etc., of the Chalukya king Tribhuvanamalla (1076-1126) and some grant in that reign. No date is given. The characters seem to belong to the end of 11th or beginning of 12th century.

32

At the village Haralalli in the same hobli, writing on a boulder.

Size 2'—3" × 0'—9" (size of the writing only).

Kannada language and characters.

ಕರಿಕರ ತಾಲ್ಲೂಕು ಮಲೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹರಲಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 2¼' × ¾'

1. ಸಾಧಾರ[ಣ]	5. ನಿರಯಣ
2. ಅಶ್ವಜಬ	6. ಗೆ ನಿತಿಗಲು
3. ೧೦ ರಲುಮು	7. ಂಬಳಿಗಡಿ
4. ಂಗಲವಾಡಿ	8. ಹೊಲ

Note.

This short inscription records the grant of an *umbali* (rent-free land given for some service) called nitiga-umbali to a person named Nirayana of the village Mungala-vaḍi on the 10th lunar day of the dark half of Āśvija in the year Śādhāraṇa.

The date is not expressed in Śaka era. The characters seem to belong to the 17th century.

The meaning of *nitiga-umbali* is not clear. The word *nitiga* probably stands for *nitiga*, a virtuous or righteous man.

HASSAN DISTRICT INSCRIPTIONS.

33

BELUR TALUK.

At the town of Bêlûr, on a pillar brought from the western fort wall and now kept in the enclosure of the Kêśava temple.

Kannada language and characters.

ಬೆಲೂರು ಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಕೋಟೆ ಗೋಡೆಯಿಂದ ತಂದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

ಎಡಗಡೆ—

1. ಸಿಧಾರ್ಥಿ ಸಂವತ್ಸರದ
2. ಫಾಲ್ಗುಣ ಬ ೧೨ ಲು ಶ್ರೀಮ
3. ತು ಶಂಕರಲಿಂಗಸ್ವಾಮಿಗೆ ಚೆ
4. ಂನೈಯನ ಮಗಳೂ ಕೆಂಡಂ
5. ಮನ ಸೇವೆ ವೋಳಗೆರೆಲಿ ಹ
6. ತು ಕೊಳಗಗದೆ ಮೇಲೆ ನಾಲ್ಕು

7. ವರಹನ ಅಡಹಾಗಿ

ಬಲಗಡೆ—

8. ಕೊಟು ಆ ಬಡಿ
9. ಗ|| ಂಗೆಯೆಂಟು
10. ದಿನದ ಸೊಮಾರ ದಿ
11. ನ ಪ ೧ ಅಕಿ ನೈವೆದ್ಯ
12. ತುಂಬೆಹೂವಿನ ಪೂಜೆ

Transliteration.

Left side—

1. Siddhârthi- samvatsarada
2. Phâlguna ba 12 lu śrîma-
3. tu Śamkaralingasvâmige Che-
4. mṇaiyana magalû Kemcham-
5. mana sêve voḷagerreli ha-
6. tu koḷaga gade mēle nâlku

7. varahana aḍahâgi

Right side—

8. koṭu â baḍi
9. ga|| oge yemṭu
10. dinada Sômarâ di-
11. na pa 1 aki naivedya
12. tumbe hûvina pûje

Note.

This records the charity of Kenchamma, daughter of Chennaiya. She is said to have lent out 4 varahas on mortgage of a wet land in Voḷagere of the sowing capacity of ten koḷagas and stipulated that out of the interest of half varaha thereon should be defrayed the expenses of offering 1 paḍi of rice (or 1 paṇa worth of rice) every Monday to the god Śankaralingasvâmi and of worshipping the same god with *Tumbe* flowers on that day.

The god Śankaralingasvâmi referred to here is probably the same as the Amṛitêśvara temple at Bêlûr in which are found inscriptions recording grants to Śankaradêvaru. (Belur 83-5).

The date is given as Siddhârthi Phâl. ba 12. No Śaka year is given. The characters seem to belong to the 16th century. Taking Siddhârthi corresponding to 1559, the date is equivalent to 23rd March 1560 A.D.

At the village Muttagadahāḷi in Arehalli hobli, on a slab standing near a house.

Size $2\frac{1}{2}' \times 2'$.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ಮುತ್ತಗದಹಾಳು ಗ್ರಾಮದಲ್ಲರುವ ಶಾಸನ

ಪ್ರಮಾಣ 2'—6" × 2'—0".

1. ಸ್ವಸ್ತಿಶಕ ನೃಪಕಾರಾತೀತ ಸಂಬತ್ಸರ
2. ಒಮ್ಮತ್ತ ೯೪೯ ನೂಟು ನಾಲ್ವತ ಒಮ್ಮತ್ತನೆ ಸಂಬತ್ಸ
3. ರ ಪ್ರತಿಷೆತದ್ವರ್ಷಾಭ್ಯನ್ತರ ಶ್ರೀ ಭದ್ರಾವತಾರ
4. ಕಲಿಯುಗಮದನರುಂ ಮಲಪರವನ್ನಿ
5. ರ ಗಂಡರುಂಸುಭಟರಾದಿತ್ಯ ಸುಭಗನಾರಾಯ
6. ಐವಿನ್ವದಾದಿತ್ಯ ಶ್ರೀಮತು ಆಯ್ಯಾಲಮಾಯ
7. ತಿ ಕತಯಿರಸತಪದ ಅಲುಮರವತ್ತಿ
8. ಳಿ ಚಾಯಿಲ ಪೆಗ್ಗಟಿತನಾಮೃಪಡದ
9. ಅದ್ರಕ್ಕೆ ಸಾಖಿಪೊಯ್ಯಾಲಗಾವುಣ್ಣ ಬೈ
10. ಸಾಖದಬಳುಲಪಕ್ಷಸನಿವಾರ ತ್ರಯೋದಸಿ
11. ಅಸ್ವಿನಿ ನಕ್ಷತ್ರ ಅದಕ್ಕೆ ತಪುವ ಬಾರಾಣಸಿನಾ
12. ಯಿರಕವಿಲೆನಳಿದ ಪಾತಕಂ ಮಂಗಲಂ
13. ತಂದಲದೇವೊನು ಮಗಕತೆಯಿರಬಿ
14. ಲೆಕಣ್ಣ

Transliteration.

1. svasti Śaka-nṛipa-kālâtîta-sambatsara
2. ombhatta 949 nûru nâlvata ombhattane sambatsa-
3. ra pra[va]rtise tad-varshâ-bhyaṃtara śrî-Bhadrâvatâra
4. Kaliyuga-madanaruṃ malapar-avandi-
5. ra gaṇḍaruṃ subhaṭarâditya subhaga-Nârâya-
6. na Visvadâditya sṛimatu Ayyâla Mâyâ-
7. ti Katayira satapaḷada Aṇu-maravatti-
8. ḷi châyila-perggaḷitaṇa-sâmyapaḍada
9. adrakke sâkhi Poyyâla- gâvuṇḍa Bai-
10. sâkhada baḷula paksha Sanivâra trayôdasi
11. Asvini-nakshatra adakke tapuva Bârâṇasi sâ-
12. yira kavilenalida pâtakam mangalam
13. Taṃdaladêvônu maga Kateyira Bi-
14. lekaṇṇa

Translation.

Be it well. The year 949 after the expiry of the time of the Śaka king being current, during that year, the illustrious Ayyâla Mâyati Katayira, an incarnation

of Bhadra, a Cupid of the Kali Age, champion to opponents, a sun to good warriors, a Nârâyana among good warriors, a sun to the universe, obtained the office of pergade of Aṛumaravattīli-châyila of the (village) Satapaḷa. Witness to this:—Poyyâlagâvunḍa.

The 13th lunar day of the dark half of Vaiśākha being Saturday with Aśvini-constellation.

He who violates this will incur the sin of killing thousand cows at Bâraṇâsi :—Good Fortune.

Tandaladêva, his son Kateyira, Bilekaṇṇa

Note.

This inscription does not refer itself to any king of any dynasty. It merely states that one Katayira of Ayyâla obtained the office of pergade. Ayyâla seems to be a shortened form of Ayyâḷa (modern Aihole in the Kaladgi District of the Bombay Presidency), a business centre of the nânâdêsi merchants. Probably Katayira obtained the headship of such merchants at Satapaḷa. The date of this is given as Ś 949 Vaiśā ba 13 Saturday with Aśvini-nakshatra. The cyclic year is not named. The year Ś 949 corresponds to 1027 A.D. Prabhava and the whole date is equivalent to 6th May 1027, a Saturday with Aśvini-nakshatra.

The imprecatory sentence follows next.

After this comes the name Tandaladêva whose son Katayira and another person Bilekaṇṇa are referred to. But as the last line is full of lacunae, it is difficult to see what these three persons did in regard to this grant. Perhaps they must have all joined in making some donation and this portion must have been lost.

35

At the village Airavaḷḷi in the hobli of Bêlûr, on the 2nd vîragal to the north of the Râmêśvara temple.

Size 5' × 2½'.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನಕಾಹೋಬಳಿ ಐರವಳ್ಳಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿರುವ ಎರಡನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2½'.

I ಅಡ್ಡ ಪಟ್ಟಿ—

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ
2. ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರನವಪೃಕ್ತಚೂ
3. ಡಾಮಣಿಮಲಪರೋಳು ಗಂಡಕಾ[ದ]ನಪ್ರಚಂಡ ಯಾಳಿಮುಲನಿಱುವ
4. ಪ್ರಚಂಡ ನನಾಯಸೂರನನಿವಾರಿಸಿದ್ದಿ ಗಿರಿದುರ್ಗ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮಾ

II ಅಡ್ಡ ಪಟ್ಟಿ—

5. ನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರ[ವ]ರ್ತಿಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರು

6. ಹಳ್ಳಯೂರದನೆರೆವೀಡಿನೊಳು ಸುಕಸಂಕಥಾವಿನೋದದಿಂ
7. ಶ್ರೀಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತವಿರಲು ಕುಮಾರಲಕ್ಷ್ಮಧರಾ

III ಅಡ್ಡಪಟ್ಟಿ—

8. ದಂಡನಾಯಕಂಗೆ ಹನ್ನೊಂದುನಾಡುಲಕಯ್ಯನನೊಲ್ಲ
9. ದಿರ್ಘದೇವ ಪರವರ್ಷ ೧೯೯ನೆಯ ಕ್ರೋಧನಸವತ್ಸರದ ಪೈಸಾಕ
10. ಸುದ್ದಿ ೭ ಅದಿವಾರದಂದು ಹನ್ನೊಂದುನಾಡಿಗೆಗೋಸುಗ
11. ಅರವಳ್ಳಿಯ ತುಳುತುಳುಸೆರೆಯಂಕಿಡಿದು ಬಲ್ಲಗವು
12. ಡನಂ ಕೊಂದು ದಂಡಮೂನೂಟು ಹೊನ್ನಂಕೊಂಡುಬಲ್ಲಗವುಂಡಂಗೆ
13. ಹಣವಿನಮಣ್ಣುಲಕಯ್ಯಕಾಹಾಗಿಸಲಿಸಿದಅಹರಿಬ
14. ಕೆನಾಡುಮಗುಳ್ಳುಲಕಯ್ಯಂಗೆ
15.

Transliteration.

I Band—

1. svasti samasta-bhuvanâśrayaṃ śrī prithvī-vallabha-mahârâjâdhirâjaṃ paramêśvaraṃ
2. Dvârâvatī-puravarâdhisvaraṃ Yâdava-kuḷâmbara-savaprikta-chû-
3. ḍâmaṇi malaparoluganḍa kâ [da] na-prachanḍa yâlimulaniriva
4. prachanḍan asâyasûra sanivârasiddhi giridurgamalla chaladankarâmâ

II Band—

5. nissankapratâpa-chakra [va] rtti Hoysaḷa śrī Vira-ballâlâdêvaru
6. Halḷayûrada neleviḍinolu suka-saṃkathâvinôdadim
7. śrī prithvîrâjyaṃ geyuttaviralu Kumâra Lakshidharâ-

III Band—

8. damdanâyakamge Hannondunâḍu Lakayyanan olla-
9. dirddade Sakavarsha 199 neya Krôdhana-savatsarada Vaisâka
10. suddha 7 Âdivâradandu Hannondu nâḍigôsuga
11. Aravalliya turu turu-sereyaṃ hiḍidu Ballagavu-
12. ḍanaṃ komḍu danḍa mûnûru honnaṃ komḍu Ballagavuḍamge
13. haṇavina maṇṇa Lakayya kâhâgi salisida â hariba-
14. ke nâḍu maguḷdu Lakkayyamge
15.

Translation.

Be it well. While the refuge of the whole universe, favourite of fortune and the earth, mahârâjâdhirâja paramêśvara, lord of the excellent city of Dvârâvatī, [a sun to] the firmament the Yâdava race, crest-jewel of rectitude, lord over Malapas, terrible in war, foremost in war, fierce warrior, unassisted warrior, Sanivârasiddhi, giridurgamalla, Râma in moving battle, niśśanka-pratâpa-chakravartti Hoysaḷa śrī Viraballâlâdêvar was ruling the earth in peace and happiness at the camp of Halḷayûra.

For Kumâra Lakshidhara-daṇḍanâyaka—When the eleven nâḍs refused to have (protested against) Lakkayya, on Sunday the 7th lunar day of the bright half of Vaiśākha in the year Krôdhana, the Śaka year 199, Lakkayya captured the cattle of Aravaḷli for the eleven nâḍs and slew Ballagavunḍa and took a fine of 300 hons and granted land of 1 haṇa (annual income) as *kâhu* (maintenance charges) to Ballagavunḍa. For this action the nâḍ granted to Lakkayya . . .

Note.

The inscription is incomplete as the last two lines are full of lacunae. It belongs to the reign of the Hoysala king Viraballâḷa. From the reference to his capital Haḷlavura and Kumâra Lakshmidhara-daṇḍanâyaka it seems probable that the king referred to is Ballâḷa II (E. C. V, Chennarâyapatna 181 of 1205, Arsikere 40 of 1209, etc., name Haḷlavur as the place of residence of Ballâḷa II). Kumâra Lakshmidhara or Kuvara Lakshma is a general who was the Garuḍa of Ballâḷa II and gave up his life on the king's death by self-immolation (*see* E. C. V, Bêlûr 112).

The date given is both incomplete and faulty. Śaka 199 is evidently too early for the Hoysalas. Taking the cyclic year Krôdhana of the vîragal it occurred both in the reigns of Ballâḷa II and Ballâḷa III in Ś 1127 and Ś 1247, respectively. It did not occur in the reign of Ballâḷa I who moreover did not possess the titles Śanivârasiddhi, etc. In neither Ś 1127 or Ś 1247 the figure 199 of the vîragal date occurs. The figure seems to be a clear mistake.

Taking Kumâra Lakshmidharadaṇḍanâyaka and Haḷlavûra referred to in the record, the vîragal has been assigned above to the reign of Ballâḷa II. Hence Ś 1127 may be taken as the date of the vîragal. Taking this year the full details of dating given correspond to 27th April 1205 A.D., a Wednesday.

The record relates to the appointment of an officer Lakkayya as the ruler of eleven nâḍs or districts under Kumâra Lakshmidhara-daṇḍanâyaka and the opposition of the nâḍs to his appointment. It is stated, however, that Lakkayya overcame their opposition by attacking the village Aravaḷli which must have offended the nâḍs somehow. He is stated to have collected a fine from the village and killed its headman. But he made a grant for the deceased to his family.

As the last two lines of the vîragal are full of lacunae the record is, to some extent, incomplete.

36

At the village Kôgôḍu in the Arehaḷli hobli, on a vîragal set up in front of the Mallêśvara temple.

Size 5' × 4'.

Kannada language and characters.

ಅದೇ ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ಕೋಗೋಡು ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಎದುರಿಗೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲು

'ಪ್ರಮಾಣ 5'×4'.

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

1. ಕೋಗೋಡಿನೊಕ್ಕಲಗರೆ ನಾಡಕೂಡಿಬ್ಬಲ್ಲಿ ನಿತಿಮಹಾ
2. ರಾಜನಹರಿಯಲ್ಲಣ್ಣರದುಮ್ಮ ಕಾಟಯ್ಯನ ಹ

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

3. ರಿಯರ್ ಕೋಗೋಡಿನ ಸಿವರಗಾವುಂಡನ ತಮ್ಮ ರಾ
4. ಜಯನಮಗ ಮಾಚ ತಾಯುಡಯುಚ್ಚುರ್ವ

3ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

5. ಲ್ಲಿ ಊರಳಿವಿನ ತುರುಗೊಳಲು ಮೂದಲಿಸಿ
6. ತ್ತಮಾಚಯ್ಯನು ನುಡಿದಂತೆ ಚಿನ್ನಯನ ಕಾರ್ಯ

Transliteration.

1. Kôgôḍin okkal Tagarenâḍa kûḍ-iḍdalli Nîtimahâ-
2. râjana hariyal Gaṇḍara Dumma Kâṭayyana ha-
3. riyal Kôgôḍina Sivaragâvuṇḍana tamma Râ-
4. jayana maga Mâcha tây-uḍeyurchchuva-
5. lli ûr-aḷivina turuḡoḷalu mûḍalisi sa-
6. tta Mâchayyanu nuḍidante Chinṇayana kâryya

Translation.

While the inhabitants (*okkal*) of Kôgôḍ were allied with Tagarenâḍ (kûḍ-iḍdalli), on Nîtimahârâja going to war, during invasion of Gaṇḍara Dumma Kâṭayya :—

Mâcha, son of Râjaya, younger brother of Sivara-gâvuṇḍa of Kôgôḍ fought and died when his mother's waist was loosened, and the cattle were carried off during the sack of the village. This is the work of Chinṇaya according to orders (nuḍidante).

Note.

This is an instance of viragal records in which a warrior has died in the defence of the honour of the women of his village and for the protection of its cattle from the attacks of enemies. Kôgôḍ is a village about 8 miles to the south-west of Bêlûr and Tagare is situated at about 5 miles to the south-east and Tagarenâḍ is the district round it and Kôgôḍ was either situated within Tagarenâḍ or allied itself with it. An attack on the Tagarenâḍ by Nîti-mahârâja and his general Kâṭayya is referred to in the record.

This Nîti-mahârâja was a king belonging to a minor branch of the Kadamba dynasty of whom about seven inscriptions are found in Manjarâbâd Taluk testifying to his rule in parts of that Taluk. The dates range from 1026 A. D. to about

1035, the latter being the year of his death with the performance of the Jaina rite of sanyasana (*Epigraphia Carnatica*, Vol. V, Intr. p. 4, Manjarabad Taluk Inscriptions 50-51, 53-55, 57, 59). A Chikka Kāṭayya is also referred to in Manjarabad 50 of 1034 A.D.

The present record is not dated. It may be assigned to about 1034 A. D., the date of the last record referred to in the previous para.

37

At the village 'Tumbadēvanahalli in the hobli of Arehalli, on a slab standing in a ruined basti.

Size 4' × 2'—6''.

Kannada language and characters.

ದೇವರಾಜ ತಾಲ್ಲೂಕು ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ತುಂಬದೇವನಹಳ್ಳಿ ಬಸ್ತಿಯಲ್ಲಿರುವ ಶಿರಾಶಾಸನ.

ಪ್ರಮಾಣ 4' × 2½'.

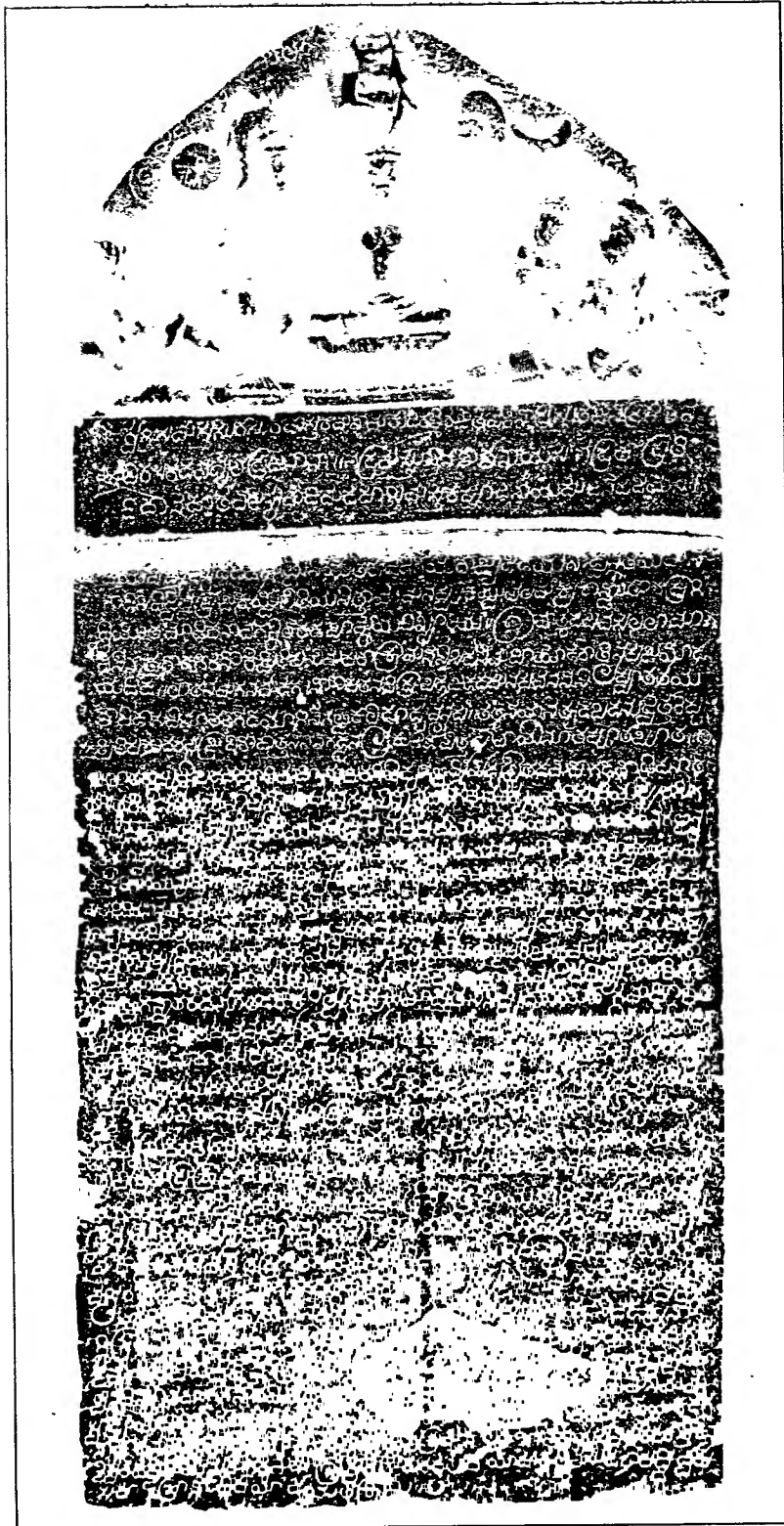
ಮೇಲ್ಗಡೆ ಕಮಾನಿನಲ್ಲಿ—

1. ಶ್ರೀ ಮದೇವಿಯಂಗ ದೇವರ ಅನವಬ್ಬರ [ಸಿ] ಮಾಡಿಸಿದ ಬಸದಿ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಕೆಳಗಡೆ—
2. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಸುರಾಸುರ ಮಸ್ತಕ ಮಣಿ ಮಕುಟ ರಶ್ಮಿ ರಂಜಿತ ಚರಣ ಪ್ರಸ್ತುತ ಚಿನ್ನೇಂದ್ರ ಶಾಸನ
3. ಮಸ್ತು ಚರಂ ಸಕಳ ಭವ್ಯ ಚಂದ್ರ ಜನಾನಾಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಶನಾಯ ಸಂಧದ್ರತಾಂ ಪ್ರತಿ
4. ವಿಧಾನ ಹೇತವೇ ಅನ್ಯವಾದಿ ಮದಹಸ್ತಿ ಮಸ್ತಕಸ್ವಾಟನಾಯ ಪುಟನೇ ಪಟೀಯಸೇ ||
5. ಜಯವರ್ಮಂ ಮುದದಿಂದ ಮಿಟ್ಟು ನಿಯತಂಪಟ್ಟಳಿಗೆಯಂ ರಾಜ್ಯಳೀಳಿಯನಾಳ್ವನ್ನತಿಯುಂಮನಂ
6. ಗೊಳಿಸಿ ವಿಧಿಪ್ಪ ಬಜಕ್ಕೆಯ್ ಭೀತಿಯ ನಿತ್ತಾಯಮನಸ್ಸುಕೆಯ್ ಚಲಮಂ ಕೈಕೊಣ್ಣು ರೋಕಪ್ಪನಿ
7. ದ್ವಿಯುತಂ ಮಾಡಿದ ನಾವಗನ್ನಿರೆ ಕದಂಬಾಮ್ಮಾಯ ವಿಪ್ರಾತಿಯಂ || ಶ್ರೀ ಮತ್ಕದಂಬವಂಸಲರಾಮಾ
8. ಮನಾಥರೋಳಗೆ ರಣಕಿಕ್ಕಿಪಂ ಭೀಮ ಪರಾಕ್ರಮನೆನಿಸಿದ ನೀ ಮಹಿಯೊಳರಾತಿ ನೃಪಜಯೋದ
9. ಯದಿಂದಂ || ಆತನ ಮಗ ನಮಳಗುಣೋಪೇತ ನತಿ ಪ್ರಬಳ ಜಳದ ಘನ ಪವನನೆ ನಿಪ್ಪಾತತಯ
10. ಶೋವಿಳಾಸ ವಿನೂತತೆಗೆಡೆಯಾಗಿ ನೆಗಟ್ಟ ಕಲಹ್ಯದುವ ನೃಪಂ || ತತ್ತನೆಯನತುಳಬಳ ನುದ್ವಿತ್ತರಿಪು
11. ಕ್ಷಿತಿಪ ಕುಧರವಜ್ರಂ ಧೀರೋದಾರ್ತನೆನೆಗರ್ವದ ಕುಟಳ ಚಿತ್ತಂ ಪೋಚಾಯಿ ನೂತ ಪೂತಂಬೂತ ||
12. ಆತಂಗೆ ಪುಟ್ಟ ಬಳವದ ರಾತಿ ಮುಖೀಭುಜರ ನಿಹಿದು ಗೆಲ್ಲಮ್ಮಿನೊ ಳುವ್ವೀತಳಮೆ ಪೋಳ ತೋಟದನಾತ
13. ತಸಿತ ಕೀರ್ತಿ ಮೊಸಲ ಕಣ್ಣಂ ಚಿಣ್ಣ || ಎನೆನೆಗಟ್ಟ ಚಿಣ್ಣನೃಪತಿ ಗಮನವದ್ಯಲತಾಂಗಿ ಸುಗ್ಗಿಯಬ್ಬರಸಿಗ
14. ಮುರ್ವಿನ ದೊನಗೆ ಪುಟ್ಟ ಪುಟ್ಟದ ತನೆಯ ನತಿ ಪ್ರಕಟ ವಿಷದ ಯಶನೇಪುಯಂಗ ಅಕ್ಕರ ನೆಗಟ್ಟ ನೃ
15. ಪರತ್ನ ನಾಳ್ವರನೆರ್ವೆಟ್ಟೆ ಭೀತಿಯಂ ಬನ್ದು ಪೋಳ ತನ್ನ ನವರೆ ಪಟ್ಟಿ ಯೊಡೆಯನಂ ಪೆಜಿಕ್ಕಿ ಕಾದು ನಿನ್ನಾಳ್ವ ರನಂ ಬಗೆಯ
16. ದಾರ್ತರಿ ಸೇನೆಯ ನೋಡಿಸಿ ಗೆಲ್ಲಮ್ಮಿನೆಕದಿಂದ ನಿನ್ನುಜಂಗಂ ಮಿಗಿಲು ದಗ್ಗಬಳಾವಲೇಪನಂ ಭುಜಾಧಣ್ಣನೀ ನನ್ನಿ ಮಾರ್ತಣ್ಣ ದೇವ ||
17. ಮಲೆದಿರ ನಾನ್ತ ಚೋಳಿಕ ಬಲಮೆತ್ತಿದೊಡಾನ್ತ ಮದಿರ ದೇವಿಯಂಗನ ದೊರ್ವಳ ದಳವನೇ ಪೋಳ್ವದೋ ಜಕ್ಕಲ ದೇವನೆಯೊ
18. ಕಾದು ಕಳಿವಿದ ಚಲಮಂ || ಅನ್ತನೆಗಟ್ಟಿಗ ನೃಪತಿಗನನ್ತ ಸುಖಾಸ್ತದೆಯನಿಪ್ಪ ಯೋಚಾಂಬಿಕೆಗಂ ಕಂತುಪೆನಿಪ್ಪ
19. ಚಿಣ್ಣಂ ಕಾನ್ತಂ ಪುಟ್ಟಿದ ನುದಾರ ತೇಜೋ ನಿಳಯ || ಪುಟ್ಟರೊಡಂ ನಿನ್ನಯ ಪೆನುಟ್ಟ ಪರೀ ಜಗದ ಮನುಜ ರಿಂದಡೆಪೆರೊಂ

20. ದಿಟ್ಟಳಮಾದತೆ ಕೊಲ್ಲುಂ ಪಟ್ಟಳಿಗೆಯ ಚಿನ್ನನೆಂಬ ಭಯರಸದಿಂದಂ || ಶ್ರೀ ಆತಂಗ ಪುಟ್ಟಿದಂ ವಿಖ್ಯಾತ ಶತಕೀ
21. ತ್ರಿವೆಂಗಳ್ಳು ಗಣ್ಡ ತರಂಡು ಭೂತಳಕೆ ಕಲ್ಪವಿಕ್ಷಸವೋಪೇತ ನೆನಪ್ಪ ದಾಸಿ ಯೆಱುಗ ಮಹೀಶ
22. ಸ್ತಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿಳೇಸ್ವರಂ ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರಂ ಕಾದಂಬ
23. ಚಕ್ರೇಶ್ವರಂ ನಂದಾರಮಹೇಶ್ವರಂ ನುಭಯ ಬಳಗಣ್ಡಂ ನನ್ನಮಾರ್ತ್ಪಣ್ಣ ತನಗಿಲ್ಲದೀವಂ ಕರ್ಗ್ಗಸಹಾದೇ
24. ವಂ ಮಾನಿನೀ ಮನೋಹರ ಹರ ಚರಣ ಶೇಖರಂ ಹರಿಪಾದ ಸರಸೀರುಹೋತ್ತಂಸಂ ಸರಸ್ವತೀಕ
25. ಣಾರ್ವ ತಂಸಂ ವಿಕಳ ಕುಳ ನೃಪತಿ ಹೃದಯ ಸಂತಾಪಕರಂ ವಿವೇಕ ವಿದ್ಯಾಧರಂ ಭೃಗುಮತಾ
26. ಚಾರ್ಯುಂ ಮಂದರ ಧೈರ್ಯು ಕಾದಂಬ ಕುಳ ಕಮಳ ವಿಕಾಶನಾದಿತ್ಯಂ ವಿಜಾತಿ ರಾಜ ತಾರಾಗಣ ತರುಣಾದಿ
27. ತ್ಯಂ ವಿಕ್ರಮಪ್ರಕ್ರಮ ಕಿಶೋರ ಕಣ್ಣೀರವಂ ಕಾದಂಬ ಕಣ್ಣೀರವಂ ಮಾಗಧಿಕ ಮಾನಿನೀ ಮದಹರಿಪಪು
28. ಳಕ ರಾಟವಧೂಟೀ ಭಾಳ ಲೀಲಾ ತಿಳಕಂ ಬಿರುದತ್ರಿಣೇತ್ರಂ ಹಯಶಾಳಿಹೋತ್ರಂ ತೂಗಿತು
29. ತ್ರಿಡುವ ಬಿರುದರ ಪೆಣ್ಣೀರ ಗಣ್ಡಂ ಗಣ್ಡ ತರಣ್ಡಂ ಆರಿ ಬಿರ ದರ ಬಾಯೊಳೆನುರಿಗೆಯಂ ಕಿಱುಪು
30. ವಂ ದೊಡ್ಡಂಕಂಬಡಿವ ಗೀತ ಪ್ರಗೀತಂ ಗೇಯ ವಿನೋದಂ ನಿಜಕುಳೋತ್ತಂಗೆ ಶ್ರೀ ಮದೆಱಿಯಂಗದೇ
31. ವಸ್ತಿರಂಜೀಯಾತ್ || ಕನ್ನ || ಗಂಗೆಗಡಲೆಗಳನೊರೆಗಂ ತಿಂಗಳ ದೆಳ್ಳಿಂಗ ಮೊದವಲಡಕಿರೈಳ್ಳಿಂ
32. ಸಂಗಳಿಸಿ ತೀವಿದತ್ತೆಱಿಯಂಗನ ಜನಮುಳ ಭುವನಾಂತರದೊಳು || ನಟ ನಿಟಳೇಕ್ಷಣಾ
33. ಗ್ನಿಸ್ತಿಗಣಂಗಣ ಮುಜ್ಜಳ ಕೀರ್ತಿ ಪಾಣ್ಡುರ ಭೂ ಕುರುಳು ಜಡೆಯಾಗೆ ಜಗಕ್ಕೆ
34. ದೇವನಾದರಿ ಬಿರುದ ತ್ರಿಣೇತ್ರ ನೆಮಗೀ ಕೊಣ್ಣ ಕುನ್ನಾನ್ವಯೋ
35. ತನ್ನೆ ವಿಖ್ಯಾತೆ ದೇಸಿಗೇ ಗಣ ರವಿಚಂದ್ರಾಪ್ಪ ಸೈ ಯಮ ನಿಯಮ
36. ಸ್ವಾಧ್ಯಾಯ ಪರಾಣಿಯರಪ್ಪ ಮಾಚವೆಗ್ನಿಯ ತಾವರೆಯ ಕೆಱಿಯ ಕೆಳಗ
37. ಣ ಆದನ ವಣ್ಣಂ ಧಾರಾಪೂರ್ವಕಂ ಕೊಟ್ಟಿರ್ ಚಾಳುಕ್ಕ ವಿಕ್ರಮ ಕಾಲದ ಅನಿ ಧಾತುಸಂವತ್ಸರದ ಕಾರ್ತಿಕನ
38. ನ್ನೀಶ್ವರದಪ್ಪಮಿ ಯನ್ಮ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಸ್ವದತ್ತಾಂ ಪರ ದತ್ತಾಂ ಪಾ ಯೋಹರೇತಿ ವನುಂಧರಾಂ
ಪಷ್ಕಿರ್ವರ್ಷ
39. ಸಹಸ್ರಾಣಿ ವಿಪ್ಲವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ||

Transliteration.

1. śrīmad Eṇṇamga-dēvara Asavabbara[si] māḍisida basadi maṅgaḷa mahā śrī
2. svasti samasta-surāsura-mastaka-maṇi-makuṭa-raśmi-ramjita-charaṇa-pra-
stuta- Jinēndra-sāsana-
3. m astu chiram sakaḷa-bhavya-chandra-janānām || bhadrām astu Jinaśāśanāya
saṁbhadratām prati-
4. vidhāna-hētavē anya-vādi- madahasti- mastaka-sphāṭanāya ghaṭanē
paṭīyasē ||
5. Jayavarimmaṇi mudadinḍam ilḍu niyatam Paṭṭaliḷeyam rājyaḷilēyin ā-
ḷḍ unṇatiyinṇi maṇam-
6. golisi vidviṣṭa-brajaḷḷ eyḍe bhītiyan itt āyaman appukeydu chalaṁmaṇ
kaikōṇḍu lōka-prasi-
7. ddhiyutaṇi māḍidan āvagan nile Kadambāṁnāya-vikhyātiyaṇi || śrīmat-
Kadamba-vaṁsa-lalānā-
8. vani-nātharōḷage Kaṇaki-kshitipaṇi bhīma- parākraman enisidan i mahiyōḷ
arāti-nṛipa-jayōda-
9. yadinḍam || ātana magan amaḷaguṇōpētan atipraḷaḷa-jaḷada-ghana-pavana-
n enipp ātata- ya-



TUMRADEVANAHALLI STONE INSCRIPTION OF THE KADAMBA CHIEF
YEREXANGA (p. 145),

Mysore Archaeological Survey.]

10. šôvilâsa- vinûtategedeyâgi negalâda kali Hriduva-nripam || tat-taneyan
atula-balan udvittâ-ripu-
11. kshitipa-kudhara-vajram dhîrôdârttanene negaldan akutîla-chittam Pôchâyî
nûtapûtam Bûta ||
12. âtamge puttî balavad-arâti-mahîbhujaraniridu geld arumminol urvîtalame
pogale tôridan âta-
13. ta-sitakîrtti nosala-kamam Chinna || ene negalâda Chinna-nripatigam
anavadya-latamgi Suggiyabbarasiga-
14. m urvvinadosage puttê puttida taneyan ati-prakata-vishada-yasan Ereyam-
ga akkara negalâda nri-
15. paratnan Âlvaran ervvettê bhîtiyîm bandu pogale tannan avara Paṭṭi-
yodeyanam peragikki kâdunind Âlvaranam bageyad-
16. ânt ari-sêneyan ôdisi geld arumminesakadin sindhujamgam migil udagra-
balâvalêpanam bhujâdanâdan i Nanni-mârttanâdêva ||
17. maled idirananta Chôlika-balam ettidodântum adirad Ereyamgana dô-
rvvala-dalavan êvogalvudo Jakkaladêvanan eyde
18. kâdukâlipida chalamanam || antu negald-Erega-nripatig anantasukhâspade-
yenippa Yêchâm bikegam Kantuvenippa
19. Chinnam kântam puttidan udâra-têjônîlaya || puttaloḍam ninnaye pesa-
rittapar i jagada manujar endode pesarom-
20. diṭṭalamâdâde kolgu Paṭṭaligeya Chinnaanemba bhayarasadimdam || âtamge
vuttidam vikhyâtita-śitakîr-
21. tti negalâda gaṇḍa-taramdam bhûtalake Kalpa-vriksha-samôpêtan enippa
dâni Yeragamahîśa
22. svasti samadhigata-pañchamahâśabda mahâmaṇḍalesvaram Banavâsi-
puravarâdhîśvaram Kâdamba-
23. Chakrêśvaram nudâra-Mahêśvaram nubhaya-balaḡaṇdam nanni-mârt-
tanḡa tanagilladivam kargga-Sahâdê-
24. vam mâninîmanôhara Hara-charaṇasêkharam Haripâda-sarasîruhôttaṁsam
Sarsvatî-ka-
25. rṇâvataṁsam vikaḡakuḡa-nripati-hridaya-saṇtâpakaram vivêka-vidyâdha-
ram Bhṛigu-matâ-
26. châryyam mandara-dhairyya Kâdamba-kulakamaḡa-vikâsanâdityam vijâti-
râja-târâgaṇa-taruṇâdi-
27. tyam vikrama-prakrama-kisôra-kaṇṭhiravam Kâdamba-kaṇṭhiravam mâ-
gadhika-mâninî-madahaṛishapu-
28. ḡaka Lâṭa-vadhûti-bhâḡa-lilâ-tiḡakam biruda-triṇêtram haya-Śâḡihôtram tû-
gitu-
29. ttiḡuva birudara-peṇḡira-ḡaṇdam gaṇḡa-taraṇdam ari-birudara-bâyoḡe suri-
geyam kirupu-

30. va doḍḍaṃkaṃbaḍiva gītapragitaṃ gēya-vinōdaṃ nijakuḷōttunga śrīmad
Eṇeyangadē-
31. va sthiraṃ jīyât || kanda || Gaṅge-gaḍaḷgaḷa noregaṃ tiṃgaḷa beḷpīṅga-
m oḍaval aḍakilvelpim
32. saṃgaḷisi tividatt Eṇeyāṅgaṇa jaṣaṃ akhiḷa-bhuvanāṃtaradoḷu || nata-
niṭalēkshaṇā-
33. gñi nriḡaṇaṃgaṇaṃ ujvaḷa-kīrti-pāṇḍura-bhû kurūḷu
jaḍe-yāge jagakke
34. dēvaṇād-aribiruda-trinētran emagi Koṇḍakundānvayô-
35. tpannē vikhyâte Dēsīgē-gaṇe Ravichandrākhyasai
yama-niyama-
36. svādhyāya-parāṇeyarappa Māchavēgantiya Tāvareyakere-
ya keḷaga-
37. ṇa āḍanamannam dhārâpûrvvakam koṭṭar Chāḷukya vikrama kâlada 21 ne
Dhātu-saṃvatsarada Kārttika Na-
38. ndīsvaradashtami-yandu maṃgaḷa mahâ śrī sva-dattām para-dattām vâ
yô harēti vasumdharaṃ shashtir-vvarsha-
39. sahasrāṇi vištâyāṃ jāyatê krimi ||

Translation.

✓ **Line 1.**

Asavabbarasi, (queen of) the illustrious Eṇeyangadēvar, got this basadi built-
Good Fortune :—

Lines 2—4.

Be it well. May the śāsana of Jinēndra, whose feet are brilliant from the rays
of jewelled diadems on the heads of all the gods and demons remain for ever for the
good of all the people who are the moons the *bhavyas* (good Jainas).

May good fortune befall Jina-śāsana which is the cause of bringing great happi-
ness and which is strong in breaking the heads of the rutting elephants the hostile
disputants.

Lines 5—22.

Jayavarma ruled with happiness and royal sport *paṭṭalige* (a town called
Paṭṭalige?) delighting the minds of all with the excellence of his administration
and causing great fear to the assemblage of his enemies and possessing great revenue
and ever resolute in his aims and thus made the name of Kadambāmnāya (Kadamba
family) live for ever famous all over the world.

Among the kings who were the ornaments of the Kadamba family was the king
Raṇaki famed for his terrible prowess and victorious over all the hostile kings
on earth.

His son was the heroic king Hṛiduva possessed of spotless character, a whirlwind to the clouds the powerful, a receptacle of great fame.

His son was Bûta, endowed with matchless strength, a thunderbolt to the mountains the proud kings, noble hero (dhîrôdattan), guileless in mind, and *Pochâyinûtapûta* (praised by Pôchâyî and pure).

To him was born Chinna who piercing and defeating with great force the powerful hostile kings and possessing wide-spread white fame showed an eye in the forehead appeared like Rudra to the praise of the whole earth.

To the famous king Chinna and Suggiyabbarasi of spotless creeper-like body was born to their great joy a son Eṛeyanga with pure fame spread far and wide.

Akkara : When the famous Nṛiparatna (king Ratna) routed the Āḷvars and they went in fear and praised him (Eṛeyanga), he kept their Paṭṭiyodeya behind and without caring for the Āḷvar he fought, drove away the hostile army, obtained victory and by the force of his prowess he surpassed Sindhuja (Saindhava?) and his arms shone with great prowess :—Such was Nannimartāṇḍadēva.

When the troops of Chôlika full of pride opposed him and fell on him Eṛeyanga did not tremble. How shall I praise the force of his arms and his determination (chala) when he fully protected Jakkaladēva and sent him (in safety) ?

Thus famous, king Eṛega got by his wife Yêchāmbike, full of happiness, a son Chinna who was an abode of great glory and resembled Cupid (Kantu).

As soon as children are born, men in the world might call them by your name, Chinna (boy). But they are afraid to name them so lest the name being adopted largely Chinna of Paṭṭalige might kill them ?

To him was born king Eṛega with his fame spread everywhere and cool (not causing torment to others), a receptacle (karaṇḍa) of bravery and liberal in his gifts like a Kalpa-vṛiksha on earth.

Lines 22—31.

Be it well. May the illustrious Eṛeyangadēva prosper for ever :—Obtainer of the five great sounds, mahāmaṇḍalêśvara, lord of the excellent city of Banavâsi, emperor among the Kâdambas, a Mahêśvara in liberality, champion to both the armies, a sun in truth, liberal in gifts without sparing any for himself, a Sahadēva in sword, delighter of women, an ornament at the feet of Hara, a jewel at the lotus feet of Hari, an ear-ornament of Sarasvati, tormentor of the hearts of wicked kings, Vidyâdhara in wisdom, an expert in Bhṛigu's system, endowed with the courage of Mandara, a sun in expanding the lotus the Kâdambakuḷa, a young sun for the multitude of stars the low-born kings, a lion cub in growing strength, lion of Kâdambas, causer of great happiness to the wives of bards, sportive ornament for the forehead of the women of Lâṭa, a Rudra to the titled, a Śâlihôtra to horses, a champion to the wives of the titled who rock the food they swallow, a cup of heroism, thruster of sword into the mouths of the titled opponents, smiter in great battles,

delighter in music instrumental and vocal, lofty in his lineage, the illustrious Eṛeyan-gadēva :—may he prosper for ever :—

Lines 31—34.

The fame of Eṛeyanga enveloped all the world whiter than the foam of the Ganges and seas, and the moon-light. May the Rudra to the titled enemies bring [happiness to] us—with the fire dancing in his eye on the forehead, with the whiteness of his brilliant glory, with the matted hair of the locks of [the wives of his enemies], with his mastery of the world :—

Lines 34—39.

✓ In the Dēśiga-gaṇa of Koṇḍakundānvaya was from the guru Ravichandra :—

Engaged in control of passions, self-discipline and holy studies, Māchaveganti gave away with pouring of water land to the extent of âḍana-maṇṇu below the Tāvareya-kere (lotus tank) on the Nandiśvara-Ashṭami day of Kārtika in the year Dhātu, 21st year of Chālukya Vikrama era.

Good Fortune.

He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years.

Note.

FIND SPOT.

This stone inscription was found standing at a short distance from the village Tumbadēvanahalli in the midst of the ruins of a Jaina basti. Some of the walls of the Basti are now standing and all round is a thick growth of vegetation. A few stone images of Jina are also found.

DESCRIPTION.

The inscription stone is about 4 feet high and 2½ feet broad. Above is an arch in which the first line is engraved. Below is the main inscription.

CONNECTED RECORDS.

Inscriptions belonging to Kadamba chiefs in the neighbourhood but not in any way connected with our inscription are :—

- (1) E. C. V, Manjarabad 18 of Dayasinha.
- (2) E. C. V, Manjarabad 53, etc., of Nītimahārāja.

PALEOGRAPHY.

The characters are well-carved and belong to the late Chalukya or early Hoysaḷa type. They are not roundish like the Hoysaḷa but cursive like the Chalukya records of Yewur (E. I., Vol. XII, p. 274). The letters on the arch are too small at the end and can be read with difficulty. At the bottom of the inscription several letters are lost at the end of each line as they are chipped off. The characters belong to the Kannada group.

LANGUAGE.

The language is Kannada with the exception of two Sanskrit stanzas at the beginning in praise of Jina-sâsana and an imprecatory verse at the end in Sanskrit. The Kannada used belongs to the class called Middle Kannada. The old letter *l* is used in the record. Forms like *il̥du* (line 5), *arim̥mu* (line 16) which are not met with in the literature of the period are found sparingly. Mistakes in orthography are also met with though on the whole the orthography is good. Thus *udv̥irtta* is used for *udv̥ritta*, *śâsana* is used for *sâsana*.

AUTHORSHIP.

The names of the engraver and composer of the grant are not given in the record.

PURPOSE.

✓The main purpose of the record is to give the name of the person (Asavabbarasi, queen of the Kadamba chief Ereyangadêva) who built the Jaina basti in which it stands. Further it records the gift of some wet land (*Ādana-maṇṇu*) below Tâvareyakere for the basti by a female called Mâchave-ganti, disciple of the Jaina guru Ravichandra. Incidentally it contains the genealogy of Ereyanga, the Kadamba chief.

GEOGRAPHY.

Pattalige seems to be named as the capital of these Kadamba chiefs. But it cannot be identified. Similarly, Tâvareyakere tank below which some land was granted cannot be identified.

DATE.

The date is given as Châlukya Vikrama year 21, Dhātu sam., Kârtika Ashtami. Châlukya Vikrama Era began in 1076 and 21st year of this era corresponds to 1096 A.D. which is the cyclic year Dhātu. Kârtika of this year began on the 20th October and ended on the 17th November. The tithi Nandîśvaradashtami given cannot be easily identified. Probably it indicates śuddha ashtami. If so Kârtika śuddha ashtami of the year Dhātu is equivalent to the 27th October 1096 A.D., a Monday.

No other details of dating are given.

HISTORY.

This gives the genealogy of a branch of the later Kadamba kings who ruled in Bayalnâd (Manjarabad and Belur taluks). The only titles to distinguish them as Kadambas are: Banavâsi-puravarâdhîśvara and Kadamba-chakrêśvara (line 22). It is stated in lines 14-16 that Nriparatna attacked Âlvara and Ereyanga gave shelter to Âlvara. Similarly, in line 17 it is stated that Ereyanga gave shelter to Jakkaladêva against Chôlika-bala (Chôla army). It is not however easy to identify these Nriparatna, Âlvara, and Jakkaladêva.

The genealogy of this branch of the Kadambas is as follows:—Jayavarma founder: King Ranaki: Hriduva his son: his son Bûta: his son Chinna: Chinna's son by Suggiyabbe, Ereyanga. Ereyanga's queen is Asavabbarasi.

✓ Regarding the religion of Ereyanga, we learn that his queen was probably a Jaina who built the basti at Tumbadêvanahalli. He himself was a devotee both of Vishnu and Śiva.

From the mention of the Châlukya Vikrama Era it may be assumed that the Kadamba chief was a subordinate of the Châlukyas as several other later Kadamba kings were and that in the wars between the Châlukyas and Chôlas which were common at this time the Kadambas naturally fought against the Chôlas.

38

At the same place, on the pedestal of a Jaina image Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಜೈನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.
ಬಸ[ದಿಗೆ] ಬಾಸವುರದೆ ಬಿಟ್ಟ ಗ ೨, ಭತ್ತ ೫೦.

Transliteration.

1. Basa[dige] Bâsavurade biṭṭa ga 2, bhatta 50.

Translation.

To the basadi are granted at Bâsavura 2 gadyâṇas and 50 measures of paddy.

Note.

Some paddy and money seem to have been granted at Bâsavura for the basadi at Tumbadêvanahalli referred to in the previous record. This inscription is engraved on the pedestal of a Jaina image at the place. The characters seem to belong to the 11th century and the record is probably of the same period as the previous epigraph.

No date is given nor is any king named in this.

39

MANJARABAD TALUK.

At the village Bekkanahalli in the hobli of Yasalûru Taluk, on a slab set up in a rice field to the east.

Size 7' × 3'.

Kannada language and characters.

ಮಂಜರಾಬಾದು ತಾಲ್ಲೂಕು ಯಸಲೂರು ಹೋಬಳಿ ಬೆಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಪೂರ್ವದಲ್ಲಿ ಹಳ್ಳದ ಪಕ್ಕದ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 3'.

1. ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2. ರಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭಮೂ
3. ಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ವಿಜಯಸಂವತ್ಸರದ ಕಾರ್ತಿಕ

4. ಸುಧಂ ಬು ಶ್ರೀಮಂಮಾಹಾರಾಜದೇವರಾಯ ಮಹಾ
5. ರಾಯರು ಸುಖಸಾಂಬ್ರಾಜ್ಯವ ನಾಳುತ್ತಿಹಕಾಲದಲಿ
6. ತೆಪ್ಪದ ಯೀಶ್ವರ ದೇವರ ಮಕ್ಕಳು ಚಿಕವಿಜ್ಞಗಳ
7. ಮಕ್ಕಳು ಮಾದಂಜಿಗಳು ರಾಯನಮುದ್ರದ ಮಾಳಿಗೆಯ
8. ಮಲ್ಲಿನಾಥದೇವಗಳ ಮಕ್ಕಳು ಮಂಜಿನಾಥದೇವರವರಿಗೆ
9. ಮಠಮಾನ್ಯ ಧರ್ಮ್ಯ[ವಾ]ಗಿ ಕೊಟ್ಟ ದುರ್ಗಾಪುರದ ಸಾಶನ ನಮಗೆ ನಾ
10. ಯಕತನಕೆ ಕೊಟ್ಟಿದ ಗೊದುಮರೆನಾಡ ಬೆಟ್ಟದೊಳಗಣ ನಾಲ್ಕು
11. ಊರಭಾಗೆಯ ಬೆಕ್ಕಿನಹಳೆಯನೂ ಆ ನಂಮತಾಯಿರರಾದ
12. ಗೌರಾದೇವಿಯರ ಹೆಸರಲೂ ಬಿಟ್ಟು ಗೌರಾಪುರಸ್ತಳವಾ
13. ದ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ಗದ್ದೆಬೆದ್ದಲು
14. ತೋಟಮಾರ ಕಟ್ಟು ಗುತ್ತಿಗೆ ಕೊಡೆಯಿಳೆ ಬಾಳೆ ನಿಧಿನಿಕ್ಷೇಪ ಜಳಪಾ
15. ಶಾಣನಿದ್ದನಾಧ್ಯಯಕ್ಷೇಣ ಆಗಾಮಿ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನೂ
16. ಆಗುಮಾಡಿಕೊಂಡು ಆ ಚಂದ್ರಾಕ್ಷಸ್ತಯಿಯಾಗಿ ಬೋಗಿಸುವಂಥವರು ಮಾ
17. ಳಿಗೆಯ ಮಲ್ಲಿನಾಥದೇವಗಳ ಮಕ್ಕಳು ನಂಜಿನಾಥದೇವಗಳ ಭೋ
18. ಗಿಸುವಂತಾಗಿ ಆ ಸ್ತಳದವರನು ಒಡಂಬಡಿಸಿ ಕೊಟ್ಟಪುರವರ್ಗ
19. ನ್ನದತ್ತಂಪರದತ್ತಂ ವಾ ಯೋಹರೇತು ವಸುಂಧರಾ ಪ್ಪಿವರು
20. ಪ ಸಹಸ್ರಾಣಿ ಯಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ || ಯಿದರ್ಮವಪಾ
21. ಲನದೆ ಯದ್ವವಂಗೆ ಗಂಗೆಯ ತಡಿಯಲು ಬ್ರಾಹ್ಮಣರಕೊಂಡ
22. ಪಾಪ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. namas tunga-sirās-chumbi-chandra-chāma-
2. ra-chārave trailōkyā-uagarā-rambha-mū-
3. lastambhāya Śambhave | Vijaya-saṁvatsarada Kartika
4. suda 1 Bu śrīmaṇi māhārāja Dēvarāya mahā-
5. rāyaru sukha-sāmbrajyavanāḷuttīha kālādali
6. Teppada Yīśvaradēvara makkaḷu Chikavijēṇagaḷa
7. makkaḷu Mādāṇagaḷu Rāyasamudrada Māḷigeya
8. Mallināthadēvagaḷa makkaḷu Manjinātha-dēvaravarige
9. maṭha-mānya-dharmma[vā]gi koṭṭa Durgāpurada sāsana namage nā-
10. yakatanake koṭṭida Godumalenāḍa beṭṭadolagaṇa nālku
11. ūrabhāgeya Bekkinahaliyanū ā namma tāyirarāda
12. Gaurādēviyara hesaralū biṭṭu Gaurāpura-stalavā-
13. da ā-grāmakke saluva chatu-sime-yoḷaguḷḷa gadde beddalu
14. tōṭa māra kaṭṭuguttage koḍe yīḷe bāḷe nidhi nikshēpa jaḷa pā-
15. śāṇa siddha sādhyā yakshīṇi āgāmi ashta-bhōga tējasvāmyavanū
16. āgumāḍikonḍu āchandrārka-stayi-vāgi bōgisuvamthavaru Mā-
17. ḷigeya Mallināthadēvagaḷa makkaḷu Nanjinātha-dēvagaḷu bhō-
18. gisuvamṭāgi ā-staladavarānu oḍambaḍisi koṭṭa puravarga
19. sva-dattam para-dattam vā yō harētu vasumdhārā shashtir varu-

20. sha- sahasrâṇi yishṭâyâṇ jâyate krimi || yi-dharma va pâ-
 21. lisadeyiddavange Gaṃgeya taḍiyalu Brâhmaṇara koṃḍa
 22. pâpa śri śri śri.

Translation.

Praise of Śambhu. On Wednesday 1st lunar day of the bright half of Kârtika in the year Vijaya, while the illustrious mahârāja Dêvarâya-mahârâya was ruling a happy kingdom:—Mâdaṇḍâ, son of Chikaviyeṇṇa, who was the son of Teppada Īśvaradêva granted the village Durgâpura as *maṭha-mânya-dharma* (rent free grant given to a matt) to Manjinâthadêva, son of Mâḷigeya Mallinâthadêva of Râya-samudra:—

The village Bekkinahalli forming part of the four villages in the hilly of Godumalenâḍ which had been given to us for the office of nâyaka we give away in the name of our mother Gaurâdêvi and re-name it as Gaurâpura. It is given away as puravarga after obtaining the consent of the inhabitants thereof with all the eight rights of possession and enjoyment including wet lands and dry lands within the four boundaries of the village as also the gardens, trees, *kattuguttage*, *kodeyile* (betel creeper), plantains, treasure on the surface and underground, water courses, minerals, actualities and possibilities, imperishables, futures, for the enjoyment of Nanjinâthadêva, son of Mâḷigeya Mallinâthadêva to last for as long as the moon, sun and stars endure.

He who takes away land given away by oneself or by others will be born as a worm in ordure for sixty thousand years. He who does not protect this charity will incur the sin of killing Brahmans on the banks of the Ganges. Good fortune.

Note.

This records the gift of the village Bekkanahalli re-named Gaurâpura by Mâdanna to a Viraśaiva Guru Manjinâthadêva of Râyasamudra for the maintenance of his matt during the reign of Dêvarâya-mahârâya, evidently Dêvarâya I of Vijayanagar. No Śaka year is given in the grant but the cyclic year Vijaya and the tithi Kârtika śu 1 and the weekday Budhavâra are given. Since the year Vijaya in the reign of Dêvarâya I coincided with 1413 A.D. the date given may be taken as equivalent to 25th October 1413 A.D. which is a Wednesday as stated in the grant.

40

At the village Diṇḍagûr in the hobli of Channarayapaṭṇa, on a rock near the road to the south-west of the village.

Kannḍa language and characters.

ಚನ್ನರಾಯಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ದಿಂಡಗೂರಿನ ನೈರುತ್ಯದಿಕ್ಕಿನ ದಾರಿಯ ಮಗ್ಗುಲ್ಲ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ೦ ನಮಸ್ತುಂಗಶಿರಚುಂಬಿಚಂದ್ರಚಾಮರವಲವೆ || ತೃತಿ.
 2. ೦ ರೋಕ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||

3. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರಶ ಸಾವಿರದನಾ.
4. [ನೂಟ] ಮೂವತ್ತೈದನೆಯ ಸವ.

Note.

This contains the usual verse in praise of Sambhu and the date 1435th year of the Śālivāhana era. Nothing more is contained in the record. The year corresponds to 1513 A.D.

41

At the village Nuggehalli in the hobli of Nuggehalli, on the lintel of the main doorway of the Lakshminarasimha temple.

Size 7' × 10'.

Kannada language and characters.

ಚನ್ನರಾಯಪಟ್ಟಣ ತಾಲ್ಲೂಕು ನುಗ್ಗೆಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಲಕ್ಷ್ಮೀನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಬಾಗಿಲುವಾಡದ ಮೇಲಿರುವ ಅಡ್ಡಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7' × 10'.

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಕವರಷ
ರಖಿಷ ಸಂದುವರ್ತಮಾನಕೆಸಲುವ ಆನಂದ ಸಂವತ್ಸರದ ಮಾಘ ಬ ೫ ಅಲು ಶ್ರೀಮಂನುಹಾರಾಜಾಧಿರಾಜ
ರಾಜಪರಮೇಶ್ವ.
2. ರ ಶ್ರೀವೀರಪ್ರತಾಪ ದೇವರಾಯ ಮಹಾರಾಯರೂ ವಿಜಯಾನಗರಿಯಾ ನೆಲೆವೀಡಿನೊಳೂ ಸುಖರಾಜ್ಯಂಗೆಯಿವಲ್ಲ
ಶ್ರೀಮಂನುಹಾ ಮೂವರು ರಾಯರಗಂಡ ಹಿರಿಯ ಕಟ್ಟಿಗೆಯ
3. ಅವುತಿಯ ನಾಯಕರ ಮಕ್ಕಳು ಕಟ್ಟಿಗೆಯ ಗುಂಡಪ್ಪನಾಯಕರೂ ವಿಜಯ ಸೋಮನಾಥಪುರವಾದ ನುಗ್ಗೆಯ
ಹಳ್ಳಿಯ ನಾಡನಾಳುವಲ್ಲಿ ಆರಮನೆಯ ಅಧಿಕಾರಿ ತ್ಸಲಕೆತ್ಸಲವಾದಿ ತ್ಸಲದಂ
4. ಕಮಲ್ಲ ಯೆಲಹಕನಾಡ ಪ್ರಭುಜಾಲದ ಭೀಮಿಸುತಿಯರ ಮಕ್ಕಳು ಚಿಕ್ಕಭೀಮಂಣನೂ ನುಗ್ಗೆಯಹಳ್ಳಿಯನಾಡ
ಅಧಿಕಾರವನಾಳುವಲ್ಲಿ ಆನಂದ ಸಂವತ್ಸರ ಮಾಘ ಬ ೫ ಅಲೂ ಹಸ್ತನಕ್ಷತ್ರದಲೂ
5. ಶ್ರೀಪ್ರಸನ್ನಕೇಶವದೇವರು ನಾರಸಿಂಹದೇವರು ಗೋಪಾಲದೇವರು ಬಿಜಯಂಗೆಯುವ ದೇವರುಗಳಿಗೆ ಸಂಪ್ರೀ
ಕ್ಷಣಿಯನೂ ಮಾಡಿಸಿದನು.

Transliteration.

1. svasti srī jayābhūdaya ś'aka varuṣa 1356 saṁdu varttāmānake saluva Ānanda-saṁvatsarada Māgha ba 5 Ā lu śrīmaṇṇ mahā-rājādhirāja rāja-paramēs'va-
2. ra śrī virapratāpa Dēvarāya-mahā-rāyarū Vijeyānagariyā neleviḍinolū sukha-rājyaṁ geyivalli śrīmaṇṇ mahā-mūvaru-rāyara-gaṇḍa Hiriyā Kaṭṭigeya
3. Āvutīyanāyakara makkaḷu Kaṭṭigeya Guṇḍappanāyakarū Vijaya-Sōmanātha-puravāḍa Nuggiyahallīya nāḍan āluvalli āramaneya adhikāri tsalake tsalavādi tsaladam-
4. kamalla Yalahaka-nāḍa prabhu Jālada Bhīmiseṭṭiyara makkaḷu Chikka Bhīmaṇṇanū Nuggiyahallīya nāḍa adhikāra-va-nāluvalli Ānanda-saṁvatsara Māgha ba 5 Ā lu Hasta-nakshatradalū

5. śrī Prasanna Kēśavadēvaru Nārasiṃhadēvaru Gōpāla-dēvaru bijayaṃ-
geyuva dēvarugaḷige saṃprōkshaṇeyanū māḍisidanu

Translation.

Be it well. In the prosperous Śaka year 1356, the year Ānanda, on Sunday 5th lunar day of the dark half of Māgha :—

While the mahārājādhirāja, rāja-paramēśvara śrī Virapratāpa Dēvarāya-mahārāya was ruling in peace at the capital Vijayanagari :—

When the champion over three kings, Kattigeṇa Guṇḍappa Nāyaka, son of Hiriya Kattigeṇa Āvutiya Nāyaka was ruling Nuggihalḷi-nāḍ :—

While the palace official (adhikāri), keeper of his word (tsalavādi or chhala-vādi ?), conqueror in a moving battle, *prabhu* of Yelahakanāḍ, Jālada Bhīṃiseṭṭi's son Chikka Bhīmaṇṇa was ruling the *nāḍ* of Nuggiyahallī :—

On Sunday 5th lunar day of the dark half of Māgha in the year Ānanda with the Hasta constellation, he performed *saṃprōkshaṇam* for the processional images of Prasannakēśava, Narasimha and Gōpāla.

Note.

This records the ceremonial purification of certain images in the Nrisimha temple at Nuggihalḷi by Chikka Bhīmaṇṇa, *prabhu* of Nuggiyahallī during the rule of the Nuggihalḷi-nāḍ chief Kattigeṇa Guṇḍappa Nāyaka, a subordinate of the Vijayanagar king Dēvarāya II.

The date of the record is given as Ś1356 Ānanda saṃ. Māgha ba 5. This date corresponds to 19th January 1435 A.D., a Wednesday and not Sunday as stated in the grant.

An inscription of the same nature referring to the same reign of Dēvarāya and the same officer Chikka Bhīmaṇṇa is found in the Sadāśiva temple at the same village Nuggiyahallī. (See E. C. V, Channarāyapaṭṇa 241 of Ś'1354).

Nuggiyahallī is called Vijaya-Sōmanāthapura in the present as well as the above record referred to. (See also another record at the same place dated 1249 A.D., Channarāyapaṭṇa 238.)

MYSORE DISTRICT INSCRIPTIONS.

42

MYSORE TALUK.

A sannad belonging to the Ahōbala Matt at Mysore produced by Mr. Ananta-rangachar, Pandit, Oriental Library, Mysore, on behalf of the Agent, Ahobala Matt.

Kannada language and characters.

ಮೈಸೂರಿನ ಅಹೋಬಲಮಠದ ಏಜಂಟ್, ಒರಿಯಂಟ್ ಲೈಬ್ರರಿಯ ಪಂಡಿತರಾದ ಶ್ರೀಮಾನ್ ಎ. ಅನಂತರಂಗಾಚಾರ್ಯರವರ ಮೂಲಕ ಹಾಜರಾದ ನನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಆಕ್ಷರ.

(ಮೇಲ್ಕಂಡ ಫಾರ್ಮ್ ಆಕ್ಷರದ ಮೊಹರಿದೆ.)

1. ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿ ದಿವ್ಯದ್ವೈತೋಪದೇಶಪ್ರಾಚೀನ
2. ಸಂಭೂತಾವತಿಭೀಷಣ ಪ್ರಹರಣ ಪೋಷಾಸಿ ಬಾಹ್ಯಾಕ್ಷರಾಂ ಗರ್ಜಾಕ್ಷರೀ
3. ಭ ದೈತ್ಯಪಾತಿತಮಹಾಶೂರಾಂ ತ್ರಿಲೋಕೀ ಭಯ ಪೋಷಾಸಿ ವ್ರತ ದೀ
4. ಕ್ಷಿತಾಂ ಭಗವತೀಂ ಚಾಮುಂಡಿಕಾಮಾಶ್ರಯೇ || ನಿಧಾನಂ ಸಿದ್ಧಿನಾಂ ನಿಖ
5. ಲ ಜಗತಾಂ ಮೂಲಮನುಷ್ಯಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರಣಯಪದ
6. ಮ ಪಾತ್ರಾಕ್ಷರಗಿರಾಂ | ಪರಂ ವಸ್ತು ಶ್ರೀಮತ್ಪರಮಕರಣಾನಾರಭಿ
7. ತಂ ಪ್ರಮೋದಾನನ್ಯಾಕಂ ದಿಶತು ಭವತಾಮಪ್ಯವಿಕಲಂ || ಹರೇರ್ಲಲಾ
8. ವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಶೈಪಾತುನಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ
- *9. ಧಾತ್ರೀ ಭತ್ತಶ್ರಿಯಂದಧಾ || ನಮಸ್ತೇನು ವರಾಹಾಯ ಲೀಲಯೋ
10. ಧರತೆ ಮಹೀಂ ಖರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರುಃ ಕಣಕಣಾಯತೆ ||
11. ಪಾತುತ್ರಿಣಿ ಜಗಂತಿ ಸಂತತವ ಕೂಪಾರಾದ್ಧರಾಮದ್ಧರೇ ಕ್ರೀಡಾ
12. ಕೋಡಕಳೇಬರನ್ನಭಗವಾನ್ಯಸ್ಯ ಕದಂಷ್ಟ್ರಾಂಕುರೇ ಕೂರ್ಮಃ ಕಂದತಿ
13. ನಾಳತಿ ದ್ವಿರಸನಃ ಪತ್ರಂತಿ ದಿಗಂತಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿನೀ
14. ಜಲಜತಿ ಪೂಜಮಾಪಿ ರೋಲಂಬತಿ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
15. ಲವಾಹನಶಕ ವರ್ಷಾಂಗು ೧೭೪೭ನೆ ಸಂದ ವರ್ತಮಾನ ಪಾರ್ಥಿವನಾ
16. ಮನಂವತ್ಪರದ ಕಾರ್ತಿಕ ಶ್ರುಂಗ ಶುಕ್ರವಾರದಲ್ಲೂ || ಆತ್ಮೀಯನ ಗೋ
17. ತ್ರದ ಆತ್ಮರಾಯನ ಸೂತ್ರದ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಯಿಂ
18. ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡೆಯ
- *19. ರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲಮಂಡನಾಯಮಾ
20. ನನಿಖಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದಸಂಪದಭಿಷ್ಣುನಭೂ
21. ತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ವಹಾನಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನ ಆವಿ
22. ಕಲ ಸುಧಾಕರಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿಪಾಲಪ್ರಮುಖ ನಿಖ
23. ಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತ
24. ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
25. ಶ್ವರ ಪೌಢಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರನರಪತಿ ಬಿರುದಂತೆಂಬರ
- *26. ಗಂಡ ರೋಕೈಕವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂ
27. ಖಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭನಾಳ್ವಗಂಡಭೇರುಂಡಧ
28. ರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮ
29. ಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವಡೆಯರವರೂ ಶ್ರೀಮಠದ ಅಹೋಬಲ
30. ನೃಸಿಂಹಾಚ್ಚಲಬ್ಧ ಚತುಸ್ಸಪ್ತಿಸಂಖ್ಯಾಕ ಸಿಂಹಾಸನಸ್ಥಾಯಿ
31. ಶ್ರೀಮದ್ವೈಷ್ಣವಭೂಭೃದಭ್ಯಕ್ಷತ್ವಲಂಕೃತ ಶ್ರೀಮದ್ವೈದಮಾರ್ಗಪ್ರತಿ
32. ಪ್ತಾಪನಾಚಾರ್ಯ ಪರಮಹಂಸ ಪರಿವ್ರಾಜಿಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರ ಸ್ವ
33. ತಂತ್ರೋಭಯ ವೇದಾಂತಾಚಾರ್ಯ ಶ್ರೀಭಗವದ್ರಾಮಾನುಜ ಸಿಧಾಂ

* ಈ ಬಳಿ " ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

34. ತನಿರ್ಧಾರಣ ಸಾರ್ವಭೌಮ ಶ್ರೀಮದ ಅಹೋಬಲಮಠದ ಶ್ರೀಮತ್ಸ್ಯ
 35. ಟಕ್ಕೋಪ ಶ್ರೀರಂಗನಾಥಸ್ವಾಮಿಗಳವರಿಗೆ ಬರಶಿಕ್ಷಾ ಗ್ರಾಮ ಭೂದಾ
 36. ನಸಾಧನಕ್ರಮವೆಂತೆಂದರೆ || ಶ್ರೀಮಠದ ಶ್ರೀಲಕ್ಷ್ಮೀನೃಸಿಂಹದೇವರಪುಜಾನಿ
 37. ವೇದನ ದೀಪಾರಾಧನಪುತ್ನವಾದಿಕ್ಕೈಂಕರ್ಯಗಳಿಗೆ ಶ್ರೀಮಠದಲ್ಲಿ ಮಾಡುವ ಬ್ರಾ
 38. ಹ್ಮಣಸಂತರ್ಪಣೆ ಮುಂತಾದಕ್ಕೆ ಸಹಾ ಅಪೇಕ್ಷಿಸಿ ಆಗತಕ್ಕ(ದು)ದ್ದು ಹಜರಲ್ಲೂ
 39. ತಿಳಿಪಡಿಸಿದ್ದರಿಂದಾ ಯೀಮಠದಲ್ಲಿ ಪೂಜಾಸಂತರ್ಪಣೆ ಪುತ್ನವಾದಿಗಳೂ
 40. ನಿರಂತರದಲ್ಲಿ ನಡೆಯತ್ಕ ಬಗ್ಯೆ ಸೋಸಲೆ ತಾಲ್ಲು ಪೈಕಿ ಬಿನಕನಹಳಿಗ್ರಾಮ ೧
 41. ಮೇಗನಹಳಿಗ್ರಾಮ ೧ ನಾಗಲಗೆರೆಗ್ರಾಮ ೧ ಯೀ ಮೂರು ಗ್ರಾಮಗಳನ್ನು
 42. ಹಜೂರು ದಿವಾಕಚೆರಿ ಲೆಖದ ದಾಖಲೆ ಮೇರಿಗೆಗ್ರಾಮದ ಬೇರೀಜುಸಾಗವಳೀ
 43. ಬರದನ್ನು ಪರಾಂಮರಿಸಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅಪ್ಪಣೆಕೊಟ್ಟಿರುವ ವಿವರಾ
 44. ೬೦೪೯೨೦ ಬಿನಕನಹಳಿ ಅಸಲಿಗ್ರಾಮ ೧ ವಂದು ದಾಖಲೆ ೧ ಬೇರೀಜು ಕಂಟೀ
 45. ರಾಯಿ ೬೨೭೯೪||| ÷ ಪೈಕಿ ವಜಾ ಜಾರಿಯಿನಾಮತ್ತಿ ೨೪||೩|| ÷
 46. ಕೈ ವಿವರಾ ದೇವಸ್ಥಾನ ೨ಕ್ಕೆ ೧೯ . ಭಟಮಾನ್ಯ ಯಿಸಂ ಚಿಕೆ ಗ್ರಾ
 47. ಮದಲ್ಲಿ ಜಿನಶಿಯಿಂದ ಸಹಾ ೨೨||೨|| ÷ ತೊಟ್ಟಿಲಾರಿ ಮಾನ್ಯ ೧೯೧
 48. ಅಂತು ಯಿಪ್ಪತುನಾಲ್ಕು ವರಹಾವು ಯೆಂಟು ಹಣ ಹಾಗು ವೀಸ ಜಾ
 49. ತ್ತಾ ಬೇರೀಜುಕಂಟೀರಾಯಿ ೬೦೨||೧||೦
 50. ೧||೦||೦೦೦ ವಿಂಗಡ ಬಾಬು ಖಾದಿ ಮಗ ೦||೪||೦೦ ಕಂಬಳಿ ಮಗ ೦|| |

೬೦೪೯೨೦

51. -----ವಿವರಾ

೫೭೪||೧||

-----ತಾರಣಸಂವತ್ಸರದ ಸಾಗವಳೀ

೨೯||೦||| ÷ ಲ್ಯುಸಾನು ಬಗೆ ಆ(ಐ)ಂದಾಸಾಗವಳೀ ಆಗತಕ್ಕದ್ದು.

೬೦೪೯೨೦

52. ೩೫೪೯೦ ÷ ಮೇಗನಹಳಿ ಅಸಲಿ ಗ್ರಾಮ ೧ ವಂದು ದಾಖಲೆ ೧ ವಂದಕ್ಕೆ ಸಹ ಬೇರೀಜು ೩೫೫೯೦ ÷

53. ಪೈಕಿ ವಜಾಜಾರಿಯಿನಾಮತ್ತಿ ಚಕ್ರಮಾನ್ಯ ೧||೩ ಹದಿನೆಂ

54. ಟು ಹಣ ಜಾತಾಬಾಕಿ ಬೇರೀಜು ಕಂಟೀರಾಯಿ ೩೫೩೯೨ ÷

ವಿಂಗಡಬಾಬು ಕೆಂಪುನೂಲು ಹೊಗೆಸೊಪ್ಪು ಸಹ ಕಂ | ೦||೩

೯೩

೦||೦

೩೫೪೯ ÷ ಕೈ

ವಿವರಾ ೩೪೭೯೨||| ತಾರಣಸಂವತ್ಸರದ ಸಾಗವಳಿ ೬೦೨= ಆಂದಾ ಸಾಗವಳಿ ಆಗತ್ಯಲ್ಯುಸಾನು ಬಗ್ಗೆ

೩೫೪೯೦ ÷

* ೪೫||೧||೦ ನಾಗಲಗೆರೆ ಅಸಲಿ ೧ ವಂದು ದಾಖಲೆ ೧ ವಂದು ಕೆರೆ ೧ ವಂದಕ್ಕೆ ಸಹಾ

55. ಬೇರೀಜು ಕಂಠೀರಾಯಿ ೪೪||೩|| ಪೈಕಿ ವಜಾ ಜಾರಿಯಿನಾಮತ್ತಿ

56. ಚಕ್ರಮಾನ್ಯ ೯೩ ಮುರು ಹಣ ಜಾತಾ ಬೇರೀಜು ಕಂಟೀರಾಯಿ ೪೪||೦||೦

57. ವಿಂಗಡಬಾಬು ಕೆಂಪನೂಲು ಖಾದಿ ಮಗ ಸಹಾ . ||೪||೦೦ ಹೊಗೆಸೊ

58. ಪ್ಪು ೯೧|೦ ಅಂತು ಬೇರೀಜು ಕಂಠೀರಾಯಿ ೪೫||೧||೦ ತಾರಣಸಂ

* ಈ ಬಳಿ " ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನೂ ಕೃಷ್ಣರಾಜವಡೆರು " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

59. ವತ್ಸರದ ಸಾಗವಳಿ ಮೇರಿಗೆ

೧೦೦೩||೩||| ÷

60. ಸದರಿ ಅಸಲಿ ಗ್ರಾಮ ಮೂರು ೩ ದಾಖಲಿ ಮೂರು ೩ ಕೆರೆ ವಂದಕ್ಕೆ ಸಹ ದೇರಿರಲು ಕಂ
61. ಟೀರಾಯಿ ೧೦೨೭೩||= ಪೈಕಿ ವಜಾ ಜಾರಿ ಯಿನಾಮತಿ ಸದರಿ ತಪಶೀಲ ಮೇರಿಗೆ ೨೬||೪|| ÷
62. ಯಿಪತಾರುವರಹಾಪು ವಂಥತು ಹಣ ಹಾಗೂ ವೀಸಜಾತಾಬೇರಿರಲು ೧೦೦೦೯|| ÷
63. ವಿಂಗಡಬಾಬು ೩೯೪|||೦ ಉಭಯಂ ಬೇರಿರಲು ಕಂಟೀರಾಯಿ ೧೦೦೩||೩||| ÷ ಕೆ ವಿವರಾ
64. ೯: ೭||೦||| = ತಾರಣಸಂವತ್ಸರದ ಸಾಗವಳಿ ಮೇರಿಗೆ
೩೬೯೨||| = ಲ್ಯುಸಾನು ಬಗೆ ಅಂತಿಮ ಸಾಗವಳಿ ಅಗತಕ್ಕದ್ದು

65. ೧೦೦೩||೩||| ÷ ಕಂಟೀರಾಯಿ ಸಾವಿರದ ಮುರುವರಹಾಪು ಯೆಂಟು
66. ಹಣಾ ಮುಪ್ಪಾಗು ವೀಸದ ಯೀ ಗ್ರಾಮಗಳನ್ನು ನಿಖಲ ಸುರಾಸುರಮಣಿ
67. ಮಕುಟತೇಜೋರಾಜಿನೀರಾಜಿತ ಪಾದಪೀಠರಾದ ನಮ ಕುಲೇಷ್ಟದೇವತಾ
68. ಶ್ರೀಚಾಮುಂಡಿಶ್ವರಿ ಶ್ರೀತ್ಯರ್ಥವಾಗಿ ಸಹಿರಂಜ್ಯೋದಕದಾನಧಾರಾ
69. ರಸ್ತೆರವಾಗಿ ಯೀ ಗ್ರಾಮಗಳು ಯದಕ್ಕೆ ಶೇರಿದ ಯೆಲ್ಲೆ ಚತುಸ್ವೀಮಾ
*70. ಭೂಮಿ ಸಹಾ ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಪೂರ್ವಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶ್ರೀಮದ
71. ಅಹೋಬಲ ನೃಸಿಂಹಾಚಾರ್ಯರಾದ ಚತುಸ್ಪತಿ ಸಂಪ್ರಾಪ್ತ ಸಿಂಹಾಸನಸ್ಥಾ
72. ಯಿ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಭೂಭೃದಧ್ಯಕ್ಷತ್ವಾಲಂಕೃತ ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರ
73. ತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರಸ್ವತಂ
74. ತ್ರೋಭಯ ವೇದಾಂತಾಚಾರ್ಯ ಶ್ರೀಭಗವದ್ರಾಮಾನುಜಸಿಂಧಾಂತನಿರ್ಧಾರ
75. ಣ ಸಾರ್ವಭೌಮ ಶ್ರೀಮದ ಅಹೋಬಲಮಠದ ಶ್ರೀಮತ್ಪ್ರತಿಷ್ಠಾಪಕ ಶ್ರೀರಂ
76. ಗನಾಧಸ್ವಾಮಿಗಳವರಿಗೆ || ಆತ್ಮೇಯಸಗೋತ್ರದ ಅಶ್ವರಾಯನನೂತ್ರ
77. ದ ಬುಕ್ಕಾಪಾನವರ್ತಿಗಳಾದ ಯಿಂಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಪೌ
78. ತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂ
79. ಡಲಮಂಡನಾಯಮಾನ ನಿಖಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪ್ರಸಂಪದ
80. ಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾನಂಸ್ಥಾನ ಮಧ್ಯ ದೇದೀಪ್ಯಮಾನ
81. ಅವಿಕಲ ಸುಧಾಕರ ಕುಲಕ್ರಮಾಗತ ರಾಜಕೀತಿಪಾಲಪ್ರಮುಖ ನಿಖಲ
82. ರಾಜಾಧಿರಾಜಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನ
83. ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೌ
84. ಧಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀ
85. ರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕು
86. ಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭಸಾಳ್ವಗಂಡಭೇರುಂಡಧರಣೀವರಾಹ ಹನು
87. ಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ
*88. ರಾಜವಡೆಯರವರು || ಚಂದ್ರೋಪರಾಗಪರ್ವಣಿ ಪುಂಜಕಾಲದಲ್ಲು ನಂ
89. ಮ್ಮಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಪುಂಜಲೋಕಾವಾಸ ಶಿಷ್ಯಾರ್ಥವಾಗಿ
90. ಧಾರೆಯೆನೆರೆದುಕೊಟ್ಟವಾದಕಾರಣಾ ಯೀ ಗ್ರಾಮಗಳ ಯೆಲ್ಲೆ ಚತುಸ್ವೀಮಾ
91. ಭೂಮಿವಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ ಕಾಡಾರಂಬನೀರಾರಂಬಮ
92. ಗ್ಗ ಮನೆವಣಜಾತಿಕೂಟ ಸಮಯಾಚಾರ ಸುಂಕಾ ಪೊಂಮು ಮಾರ್ಗ ಕರಗ
93. ಪಡಿ ಸುಂಕಾ ಹತ್ತಿ ಪೊಂಮು ಆರೆಸುಂಕಾ ಕಬಿಣದ ಪೊಂಮು ಚರಾದಾಯ

* ಈ ಬಳಿ " ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನೂಜ ಕೃಷ್ಣರಾಜವಡೆರು " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹೂರಿದೆ.

94. ಹುಲ್ಲುಹಣಾ ಪುಪ್ಪಿನಮೂಳೆ ಯೀಚಲಪ್ಪೆರು ಮಡ್ಡಿಪತಂಗಪೊಪ್ಪಳಿಶೀಗೆಕೆಂ
 95. ಪು ನೂಲು ಮದಿವೆಕುಡವಳಿ ಸುಂಕ್ಕಾ ಕುರಿತೆರಿಗೆ ಗಿಡಗಾವಲು ಸೊಪ್ಪಿನತೋಟ
 96. ತಿಪ್ಪೆಹಳಾ ಮರವಳಿ ಪಲವ್ಯಕ್ಷ ಮುಂತಾದರಲ್ಲಿ ಶ್ರೀಗಂಧಹೊರ್ತು ಕಡಮೆ
 97. ಯಾವತ್ತು ಬಾಬುಗಳನ್ನು ಶಿವಾಯಿ ಬೇರೀಜಿಗೆ ದಾಖಲಾದ ಅರಾಯಿದಾ ಸಾ
 98. ಗವಳಿ ಅಗಿಯಿರುವ ಬಾಜೆ ಬಾಬುಗಳು ಸಹಾ ಯಾವತ್ತನ್ನು ಶ್ರೀಮಠದ
 99. ಲ್ಲಿ ದೇವರಪೂಜೆ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆ ಮುಂತಾದಕ್ಕೆ ನಿರುಪಾಧಿಕಸರ್ವಮಾಂ
 100. ನ್ಯವಾಗಿ ಅನುಭವಿಸುವದೊ | ಯೀ ಗ್ರಾಮಗಳ ಯೆಲ್ಲೆ ಚತುಸ್ಸೀಮಾವಳಗಣ
 101. ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾಣ ಅಕ್ಷೀಣ ಅಗಾಮಿ ನಿಧಿಸಾಧ್ಯಂಗಳೆಂಬ
 102. [ಅಷ್ಟ]ಭೋಗತೇಜಸ್ವಾವ್ಯಂಗಳು ಶ್ರೀಮಠಕೆ ಸಲುವದೊ | ಈ ಗ್ರಾಮಗ
 103. . . . ಶ್ರೀಮಠದ ಹವಾಲುಮಾಡಿಕೊಡತ್ಯ ಬಗ್ಗೆ ತಾರಣಸಂವತ್ಸರದವರಿಗೆ
 104. ಯೀ ಗ್ರಾಮಗಳ ಮೇಲೆ ಬಾಕಿಯಿರುವ ಹಣಾ ವಜಾ [ರುಜು] ಮಾಡಿಕೊಟ್ಟು ಸರ
 105. ಕಾರಕ್ಕೆ ತೆಗದುಕೊಂಡು ರಶೀದಿ ಕೊಡುವ ಹಾಗು ಪಾರ್ಥಿವಸಂವತ್ಸರದ
 106. . . . [ಹ]ಣಾ ಸರಕಾರಕ್ಕೆ ವಸೂಲಾದ್ದು ಶ್ರೀಮಠಕ್ಕೆ ಕೊಟ್ಟು ರಶೀದಿ ತೆಗದು
 107. ಕೊಳುವ ಹಾಗು ಯೀ ಗ್ರಾಮದ ರೈತರಿಗೆ ಕಾಲ್ಚೆಕೆಲಸ ಹೊರ್ತು ಕಡಮೆ
 108. ಬಿಟ್ಟು ಬೇಗಾರಿ ಮುಂತಾದ ಪುಪ್ಪದ್ರವ ಯಿಲ್ಲದ ಹಾಗೆ ನಡ್ಸುವಂತೆಯೊ
 109. ಯೀ ಗ್ರಾಮಗಳ ಯೆಲ್ಲೆ ಚತುಸ್ಸೀಮೆಗೆ ವಾಮನವುದ್ದೆ ಶಿಲಾಪ್ರತಿಷ್ಠಾ
 110. ಮಾಡಿಕೊಡುವಂತೆಯು ಶ್ರೀಗಂಧ ಹೊರ್ತು ಕಡಮೆ ಯಾವತ್ತು ಬಾಬುಗಳಂ
 111. ನ್ನು ಶ್ರೀಮಠದ ಹವಾಲು ಮಾಡಿಕೊಟ್ಟು ಶ್ರೀಮಠದಿಂದಾ ಹೆನ್ನಿದಾಗಿ ಕೆರೆಕಟ್ಟೆ
 112. ಕಟ್ಟಿಸಿಕೊಂಡು ಯಾವದರಲ್ಲಿ ಯೆಷ್ಟು ಜಾಸ್ತಿ ಹುಟ್ಟುವಳಿ ಮಾಡಿಕೊಂಡಾಗ್ಯು
 113. ವರ್ಷಂಪ್ರತಿ ತಾಜಾ ಸಂನ್ನದು ಪುಜೂರು ಮಾಡದೆ ನಿರುಪಾಧಿಕದಲ್ಲಿ
 114. ಸರ್ವಮಾಂನ್ಯವಾಗಿ ನಡ್ನತಾ ಸಂನದು ವಾಪ್ಪುಕೊಡುವಂತೆ ಸಹಾ ತಾಲೂಕಿ
 115. ನ ಹಾಲ ಯಿಸ್ತಕ್ಕಬಾಲ ಅಮೀಲರಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆಕೊಟುಯಿಧೀತು
 116. ಆ ಮೇರಿಗೆ ಯಾವತ್ತನ್ನು ಶ್ರೀಮಠದ ಹವಾಲುಮಾಡಿಕೊಂಡು ಶ್ರೀದೇವತಾ
 117. ಪೂಜಾದಿಕೈಂಕರ್ಯಗಳು ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆ ಮುಂತಾದ್ದು ಮಾಡುತ್ತಾ
 118. ಪಾಠಪ್ರವಚನಾದಿ ಸದ್ವ್ಯಾಸಂಗದಿಂದಾ ನಿರಂತರದಲ್ಲು ಸರಕಾರದ
 119. ಶ್ರ[ಶ್ರೀ]ಯಃಪ್ರಾರ್ಥನೆ ಮಾಡುತ್ತಾ ಶ್ರೀಮಠದ ಶ್ರೀಗಳವರ ಪಾರಂಪರ್ಯವಾಗಿ
 120. ಸರ್ವಮಾಂನ್ಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಯಿರುವದು ಯೆಂದು | ಆತ್ಮೀ
 121. ಯಸ ಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ಬುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಯಿಂ
 122. ಮಡಿ ಕೃಷ್ಣರಾಜವಡಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ
 123. ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲಮಂಡನಾಯಮಾನ ನಿಖಲದೇ
 *124. ಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀ
 125. ಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನ ಅವಿಕಲಸಂಧಾಕರಕುಲ
 126. ಕ್ರಮಾಗತ ರಾಜಕ್ಷತಿಪಾಲಪ್ರಮುಖನಿಖಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾ
 127. ಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀ
 128. ಮದ್ರಾಸಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೌಡ್ರಪ್ರತಾಪಾಪ್ರತಿಮಾವೀರನ
 129. ರಪತಿ ಬಿರುದೆಂತೆಂಬರಗಂಡ ರೋಕೈಕವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾ
 130. ರಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರವತ್ಸ್ಯಶರಭಸಾಳ್ವ
 131. ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರು

* ಈ ಬಳಿ " ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನೂಜ ಕೃಷ್ಣರಾಜವಡೆರು " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿವೆ.

132. ದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವಡಯರವರು || ಶ್ರೀಮದಹೋ
 133. ಬಲ ನೃಸಿಂಹಾಜ್ಞಾಲ್ಪಚತುಸಪ್ತತಿಸಂಖ್ಯಾಕ ಸಿಂಹಾಸನಸ್ಥಾಯಿ
 134. ಶ್ರೀಮದ್ವೈಷ್ಣವ ಭುಧೈದಧ್ಯಕ್ಷತ್ವಲಂಕೃತ ಶ್ರೀಮದ್ವೈದಮಾರ್ಗಪ್ರತಿ
 135. ಪ್ರಾಪನಾಚಾರ್ಯ ಪರಮಹಂಸ ಪರಿವ್ರಾಜಿಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರಸ್ವ
 136. ತಂತ್ರೋದಯ ವೇದಾಂತಾಚಾರ್ಯ ಶ್ರೀಭಗವದ್ರಾಮಾನುಜ ಸಿಧಾಂತ
 137. ನಿರ್ಧಾರಣ ಸಾರ್ವಭೌಮ ಶ್ರೀಮದಹೋಬಲಮಠದ ಶ್ರೀಮಚ್ಚಟಕೋ
 138. ಪ ಶ್ರೀರಂಗನಾಥಸ್ವಾಮಿಗಳವರಿಗೆ ನಮ್ಮ ಕುಲೇಷ್ಟದೇವತಾ ಶ್ರೀಚಾಮುಂ
 139. ಡಿಶ್ವರಿ ಕೃಪಾಪ್ರೇರಿತ ನಿಜಾಂತಃಕರಣಶುದ್ಧಿಯಿಂದಾ ಬರೆಶಿಕೊಟ
 140. ಗ್ರಾಮ ಭೂದಾನ ಸಾಧನ || ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ ದ್ಯೌ ಭೂ
 141. ಮಿರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಪುರ್ಣಚಂದ್ರೋ
 *142. ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರನೃವೃತ್ತಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜಂ ಪರ
 143. ದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ||
 144. ಸ್ವದತ್ತಾಪುತ್ರಿಕಾ ಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ ಅನ್ಯದತ್ತಾಚಮಾತಾ
 145. ನೈ ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ || ಯೇ ಮಾತಾಪಿತೃಪಾದಭಕ್ತಿ
 146. ನಿರತಾ ಯೇಚಾಪಿ ಸದ್ವಂಶಜಾ ಯೇವಾ ಭ್ರಾತೃಕಳತ್ರಪುತ್ರಸಹಿ
 147. ತಾ ಯೇದೇವತಾರ್ಚಾರತಾಃ ಯೇ ಸಾಂಬ್ರಾಜ್ಯಪದೇಪ್ಸವಶ್ಚ ಸುಹಿ
 148. ರಂ ಶ್ರೇಯೋಭಿಯುಕ್ತಾ ಜನಾಸ್ತೇ ನಿತ್ಯಂ ಪರಿಪಾಲಯಂತಿ ನಿತರಾಂ
 149. ಧರ್ಮನಿರ್ಮಾ ಶಾಶ್ವಿತಾಃ || ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂ
 150. ಶಜಾವಾ ಯೇಭೂಮಿಪಾನ್ಸತತಮುಜ್ಜಲಧರ್ಮ ಡಿತ್ತಾಃ ಮದ್ಧ
 151. ಮ್ನಮೇವಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ತಾದಪದ್ಧಯುಗಳಂ
 152. ಶಿರಸಾ ನಮಾಮಿ || ತಾರೀಖು ೨೫ನೆ ಮಾಹೆ ನವಂಬರ ೧೯೨೫ನೆಯಿ
 153. ಸವಿ ಬತ್ತ ಅಪ್ಪಾಜಿರಾವ ಮುನಪಿ ಹಜೂರು

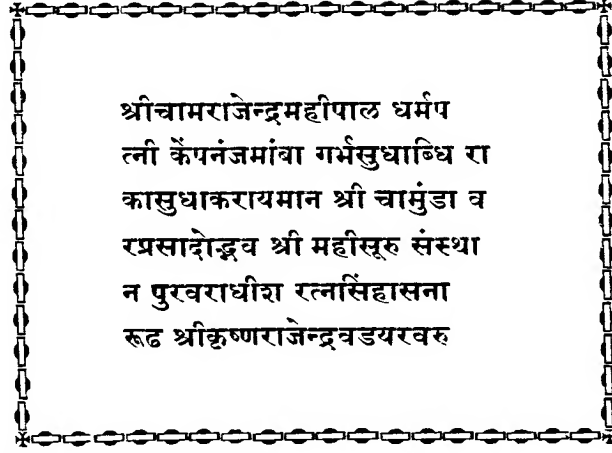
ಬೇರೆ ಕೈಬರಹದಲ್ಲೆ—

154. ಸದರಿ ಆಪಣೆ
 155. ಕೊಡಿಶಿರುವ ಮೇರಿಗೆ ಆಸಲಿ ಮೂರು
 156. ದಾಖಲಿ ಮುರುಕೆರೆ ವಂದುಕೆ ಯಿನಾಮ
 157. ತಿ ಜಾತಾ ಬೇರೀಜು ಕಂಟಿರಾಯಿ ಸಾವಿರದ
 158. ಮೂರು ವರಹಪು ಯಂಟುಹಣ ಮು
 159. ಪಾಗು ವಿಸದ ಯೀ ಗ್ರಾಮವನ್ನು ತಮ
 160. ಮಠಪಾರಂಪರೈವಾಗಿ ನಿರುಪಾಧಿಕಸ
 *161. ವರ್ಮಾನೈವಾಗಿ ಅನುಭವಿಶಿಕೊಂ
 162. ಡು ಯೀ ಸಂಸ್ಥಾನದ ಶ್ರೇಯಃಪ್ರಾರ್ಥ
 163. ನೆ ನಿಮಿತ್ತವಾಗಿ ಸದಾ ಸರ್ವರಲ್ಲಿ ಶ್ರೀಲಕ್ಷ್ಮೀ
 164. ನೃಶಂಕ ಸಂನಿಧಿಯಲ್ಲಿ ಆಶೀರ್ವಾದ
 165. ಪೂರ್ವಕವಾಗಿ ಯೀ ಸಂಸ್ಥಾನದ ಆಭಿ
 166. ವೃದ್ಧಿಯನ್ನು ಚಿಂತಿಸುತಾ ಸುಖದಿಂ
 167. ದ ಅನುಭವಿಶಿಕೊಂಡು ಬರಬೇಕು
 168. ಯಂಬದಾಗಿ ನಾಲು ಪಾರ್ಥಿವವಿಸ್ತ

* ಈ ಬಳಿ “ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನೂಜ ಕೃಷ್ಣರಾಜವಡೆರು ” ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿವೆ.

169. ಭುಧಾನದ ಶಾಶನಸಹಿ ರುಜು

170. 'ಶ್ರೀಕೃಷ್ಣ' (ಎಂಬುದಾಗಿ ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ)
ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ



ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

Transliteration.

1. Śrīkaṇṭhāchyuta-Padmajādi-diviṣḍ-vaktrô-ttha-tēja-chchhaṭa-
2. sambhūtām ati-bhīṣhaṇa-praharaṇa-prôd-bhāsi-bāhāṣṭakām garjat-sairi-
3. bha-daitya-pâtita-mahâ-sûlām trilôkībhaya-prônmâtha-vrata-dī-
4. kshitām bhagavatīm Chāmuṇḍikām āśraye || nidānam siddhīnam nikhi-
5. la-jagatām mûlam anagham pramāṇam lōkāmām prañaya-pada-
6. m aprākṛita-girām, param vastu śrīmat-parama-karuṇâ-sâra-bhari-
7. tam pramôdām asmākam diṣatu bhavatām apyavikalam || Harêr lîlâ-
8. varāhasya dāmshtṛâ-damḍas sa pâtu naḥ Hêmâdri-kalaśâ yatra
9. Dhâtri chhatra-śriyam dadhau || namas-têstu varāhāya lilayô-
10. dharate mahīm khura-madhya-gatô yasya Mêruḥ kaṇa-kaṇāyatê ||
11. pâtu triṇi jaganti saṁtataim akûpârâd Dharām uddharan kriḍâ-
12. Krôḍa-kaḷēbaras sa bhagavân yasyaika-dāmshtṛām kure Kûrmaḥ kandati
13. nâlati dvirasanah patramti Digdantino Mêruḥ kôṣati Mêdini
14. jalajati vyômâpi rôlambati || svasti śrī vijayâbhyudaya Śâ-
15. livâhana śaka varshamgaḷu 1747 ne sanda vartamāna Pârthiva-nâ-
16. ma-samvatsarada Kârttika śudha 15 Śukravâradallû Âtrêyasa-gô-
17. trada Âśvalāyana-sûtrada Ṛik-sâkhānu-vartigaḷâda Yim-
18. maḍi Kṛishṇarāja Vaḍayaravara putrar-âda Châmarāja Vaḍaya-
19. ravara putrar-âda śrīmat-samasta-bhûmaṇḍala-mamdanāyamâ-
20. na nikhila-dêśâ-vataṁsa Karnâṭaka-janapada-sampad-adhishtāna-bhû-
21. ta śrīman Mahiśûra mahâ-samsthāna-madhya-dêdīpyamāna avi-
22. kala-sudhâkara-kula-kramâgata Râja-kshitipāla-pramukha-nikhi-

23. la-râjâdhirâja-mahârâja-chakravarti-maṇḍalânubhûta-
 24. divya-ratna-simhâsanârûḍha śrīmad râjâdhirâja-râja-paramê-
 25. śvara prauḍha-pratâpâpratīma-vīra-narapati birudemtembara-
 26. gaṇḍa lôkaikavīra Yadukula-payah-pârâvâra-kaḷânidhi śam-
 27. kha-chakrâṃkuśa-kuṭhâra-makara-matsya śarabha sâlva gaṇḍabbêruṃ
 da dha-
 28. raṇi-varâha-Hanumad-Garuḍa-Kaṇṭhîravâdyanêka-birudâṃkita Ma-
 29. hîstûra Śrī-Kṛishṇarâja Vaḍayaravarû śrīmada-Ahôbala-
 30. Nṛisimhâjñâ-labdha chatussaptati-saṃkhyâka-simhâsana-sthâyi-
 31. śrīmad-Vaishṇava-bhûbhṛid-adhyakshatvalamkṛita śrīmad vêda-mârگا-prati-
 32. shṭhâpanâ-chârya paramahaṃsa-parivrâjikâ-chârya sarvatantra sva-
 33. tamtrôbhaya-vêdântâchârya śrī bhagavad Râmânuja-sidhâṃ-
 34. ta-nirdhâraṇa sârvabhauma śrīmad-Ahôbala maṭhâda śrīmat Sya-
 35. ṭakôpa Śrīranganâtha Svâmiḡaḷavarige baraśikoṭa grâma-bhû-dâ-
 36. na-sâdhana-krama-veṃtemdare || śrī-maṭhâda Śrīlakshmīnṛisimbadevara
 pûjâ ni-
 37. vêdana dipârâdhana vutsavâdi kaimkârya-gaḷige śrīmaṭhâdalli mâḍuva Brâ-
 38. hmaṇa-saṃtarpaṇe muṃttâdakke sahâ apêkshisi âgatakkaddu Hajarallû
 39. tilipaḍisiddarimḍâ yî maṭhâdalli pûjâ saṃtarpaṇe vutsavâdigaḷû
 40. niraṃtaradallu naḍayataka bagye Sôsale tâlku paiki Binakanahali grâma 1
 41. Megadahaḷi grâma 1 Nâgalagere grâma 1 yî nûru-grâmagalaṃnu
 42. Hajûru Divân kacheri lekhaḍa dâkhale merige grâmada bêriju sâgavaḷi
 43. baradaṃnu parâṃmarisi sarvamâṃnyavâgi appaṇe koṭṭiruva vivarâ
(22 lines following contain a mode of calculation of revenue)
 66. haṇâ muppâgu-visada yî-grâmagalaṃnu nikhila-surâsura-
 67. makuṭa-têjo-râji-nîrâjita-pâda-piṭṭharâda naṃma kulêshṭa-dêvatâ
 68. śrī Châmuṃḍîśvari-prityarthavâgi sahiramnyôdaka-dâna-dhârâ-pu-
 69. rassaravâgi yî grâmagalaḷi yidakke sêrida yalle chatuṣ simâ
 70. bhûmi sahâ śrī Kṛishṇârpaṇa-pûrvaka sarvamâṃnyavâgi | śrīmada
 71. Ahôbala Nṛisimhâjñâ-labdha-chatussaptati-saṃkhyâka-simhâsana-sthâ-
 72. yî śrīmad Vaishṇava-bhûbhṛid adhyakshatvalamkṛita śrīmad vêdamârگا
 pra-
 73. tishṭhâpanâchârya paramahaṃsa parivrâjakâchârya sarvatantra svataṃ-
 74. trôbhaya-vêdântâchârya śrī bhagavad-Râmânuja-sidhâṃta-nirdhâra-
 75. ṇa sârvabhauma śrīmad-Ahôbala-maṭhâda śrīmat Syaṭakôpa Śrīraṃ-
 76. ganthâ-svâmiḡaḷavarige || Âtrêyasa-gôtrâda Âśvalâyana-sûtra-
 77. da Rikśâkhânuvartigaḷâda Yimmaḍi Kṛishṇarâja-vaḍayaravara pau-
 78. trarâda Châmarâja-oḍeyaravara putrarâda śrīmat samasta-bhûmaṃ-
 79. ḍala-maṃḍanâyamâna-nikhila-dêśâvatamsa Karnâṭaka-janapada samppada-
 80. dhishṭhâna-bhûta śrīman Mahîstûra mahâ-samsthâna-madhya-dêdîpyamâna

81. avikala sudhākara-kula-kramāgata Rājakshītipāla pramukha nikhila
82. rājādhirāja mahārāja-chakravarti-maṇḍalanubhūta-divya-ratna-
83. simhāsanārūḍha śrīmad rājādhirāja rājaparamēśvara prau-
84. ḍha-pratāpā-pratīna vīra-narapati birudemtembara-gaṇḍa lōkaika-vi-
85. ra Yadukula-payah-pārāvāra-kaḷānidhi śamkha-chakrām-kuśa ku
86. ṭhāra makara matsya-śarabha-sālva-gaṇḍabhêruṇḍa-dharaṇi-varāha Hanu-
87. mad-Garuḍa Kaṇṭhiravādyanēka birudānkita Mahīśūra śrī Krishṇa-
88. rāja-vaḍayaravaru ṁ chandrōparāgaparvaṇi-puṁṇya-kāladallu naṁ-
89. mma mātā-pitṛigaḷige śāśvata-puṁṇyalōkāvāsa-śidhyarthavāgi
90. dhāreyaneradu koṭṭevāda kāraṇā yī grāmagaḷa yalle chatuṣṣimā
91. bhūmi vaḷagaṇa gadde beddalu tōṭa tuḍike kāḍāraṁba nīrāraṁba ma-
92. gga manevaraṇa jātikūṭa samayāchāra suṁkkā poṁṁumārga karaga-
93. paḍi suṁkkā hatti poṁṁu ālesuṁka kabinadapoṁṁu charādāya
94. hulluhaṇā vuppina mōle yichala pairu maḍḍi pataniga poppaḷi śige kem-
95. punulu madive kuḍavaḷi suṁkkā kuriterige giḍagāvalu soppina tōṭa
96. tippehaḷa maravaḷi phala-vṛiksha muntādaralli śrīgandha hortu kaḍame
97. yāvattu bābugaḷaṁṁnu śivāyī bērijige dākhalāda alāyidā sā-
98. gavaḷi āgiyiruva bāje bābugaḷu sahā yāvattaṁṁṁnu śrī maṭṭhāda-
99. lli dēvarapūje Brāhmaṇa-saṁtarpaṇe muntādakke nīrupādḥika sarvamāṁ-
100. nyavāgi anubhavisuvadū ṁ yī grāmagaḷa yalle chatuṣṣimā vaḷagaṇa
101. nidhi nikshēpa jala taru pāshāṇa akshīṇa āgāmi sidha sādhyamgaḷemba
102. [asṭha] bhōga tēja svānyaṁgaḷu śrī maṭṭhake saluvadū ṁ i grāmaga-
103. . . . śrī maṭṭhāda havālu māḍi koḍataka bagyu Tāraṇa-saṁvatsarada varige
104. yī grāmagaḷa mēle bāki yiruva haṇa vajā māḍikoṭṭu sara-
105. kārakke tegadukoṇḍu raśīdi koḍuva hāgu Pārthiva-saṁvatsarada
106. . . . [hā] ṇa sarakārakke vasūlāddu śrī maṭṭhakke koṭṭu raśīdi tegedu
107. koḷuva hāgu yī grāmada raitarige kālve kelasa hortu kaḍame
108. biṭṭi bēgāri muntāda vupadrava yillada hāge nadsuvaṁṭeyū
109. yī grāmagaḷa yalle chatuṣṣimege vāmanamudre śilā-pratishṭhe
110. māḍsi koḍuvaṁṭeyu śrīgandha hortu kaḍame yāvattu bābugaḷaṁ-
111. ṁṁnu śrī maṭṭhāda havālu māḍi koṭṭu śrīmaṭṭhādīmā hosḷāgi kerekatṭe
112. kaṭṭisikoṇḍu yāvadaralli yesṭu jāsti huṭṭuvaḷi māḍikomḍāgyu
113. varshaṁprati tājā saṁṁṁadu vujūru māḍade nīrupādḥikadalli
114. sarvamānyavāgi nadsutā saṁṁṁadu vāp-u koḍuvaṁṭe sahā tālūki-
115. na hāla yistakabāla Āmilarige saṁṁṁadu appaṇe koṭu yidhītu
116. ā mērige yāvattaṁṁṁnu śrīmaṭṭhāda havālu māḍikoṇḍu Śrīdēvatā-
117. pūjādi kaimkāryagaḷu Brāhmaṇa-saṁtarpaṇe muntāddu māḍuttā
118. pāṭha-pravachanādi sad-vyāsangaḍimā nīraṁṁtaradallu sarakārada
119. sra [śrē] yaḥ-prārthane māḍuttā śrīmaṭṭhāda śrīgaḷavara pāraṁparyavāgi
120. sarvamānyavāgi anubhaviṣi koṇḍu yiruvadu yeṁṁdu ṁ Ātrē-

121. yasa gôtrada Āsvalāyana sūtrada Rikṣākhānuvartigaḷāda Yim-
122. mmaḍi Kṛishṇarāja vaḍayaravara pautrarāda Chāmarāja vaḍayaravara
123. puttarāda śrīmat samasta bhūmaṇḍala maṇḍanāyamāna nikhila-dē-
124. śāvataṁsa Karnāṭaka janapada sampad-adhishthānabhūta śrīman-Mahî-
125. sūtra mahā-samsthāna-madhya-dēdīpyamāna avikala-Sudhākara-kula-
126. kramāgata Rāja-kshitipāla-pramukha nikhila rājādhirāja mahārā-
127. ja-chakravarti-maṇḍalānubhūta-divyaratna-simhāsana-rūḍha śrī-
128. mad rājādhirāja rājaparamēśvara prauḍha pratāpā pratima-vīra na-
129. rapati birudemtembara gaṇḍa lōkaika-vīra Yadukula-payah-pārāvā-
130. ra-kaḷānidhi śaṁkha-chakrāmkuṣa kuṭhāra makara matsya śarabha śālva
131. gaṇḍabhērūḍha dharaṇī-varāba hanūnaḍ garuḍa kaṇṭhīravā dyanēka
biru-
132. dāmḱita Mahîsūra Śrī-Kṛishṇarāja-vaḍayaravaru || śrīmad Ahô-
133. bala Nṛisimhājñā-labdhā-chatusaptati-saṁkhyā-simhāsana-sthāyi
134. śrīmad Vaishṇava bhubhṛīd-adhyakṣatvalaṁkṛita-śrīmad-vēdamārga-
prati-
135. shṭhāpanāchārya paramahaṁsa-parivrājikāchārya sarvatamtra-sva-
136. tamtrōbhaya-vēdāntāchārya śrī bhagavad Rāmānuja-sidhānta-
137. nirdhāraṇa-sārvabhauma śrīmad Ahōbala-maṭṭhāda śrīmat Śaṭakô-
138. pa Śrīraṁganātha-svāmigaḷavarige naṁmina kulēshṭha-dēvatā śrī
Cbāmum-
139. ḍisvari-kṛipā-prērita-nijāntaḱkarāṇa-sudhiyimḍā bareṣi koṭa
140. grāma bhūdāna-sādhana || Āditya-chandrāv ānilô nalaścha dyaaur bhû-
141. mir āpô hṛidayam Yamaścha ahaścha râtriścha vubhēcha samdhye
142. dharmascha jânâti narasya vṛittam || sva-dattâ dviguṇam puṇṇyam para-
143. dattānu-pālanaṁ para-dattāpahârēṇa svadattam nishphalam bhavêt ||
144. sva-dattâ putrikâ Dhâtri pitṛidattâ sahôdarî anya-dattâ cha mâtâ-
145. sya dattam bhūmiṁ parityajêt || yē mâtâ pitṛi-pâda-bhakti-
146. niratâ yē chāpi sadvamśajâ yē vâ bhrâtri-kaḷatra-putra-sahi-
147. tâ yē dēvatârchâ-ratâḥ yē sāmbrājya-padepsavaścha su-chi-
148. ram śrēyôbhiyuktâ janâs te nityam paripālayanti nitarām
149. dharmān imāu śāśvitān || mad-vamśajâḥ para-mahipati-vam-
150. śajâ vâ yē bhūmipās satatam ujvala-dharma-chittâḥ maddha-
151. rnam ēva satatam paripālayanti tat-pâda-padma-yugaḷam
152. śirasâ namâmi || târikha 25 ne mâhe Navambara san 1825 ne yi-
153. savi khatta Appājirāva munashi hajûru

In a different handwriting—

154. sadari apaṇe
155. koḍisiruva mērige asali mûru
156. dâkhali muru kere vamduke yinâma-

157. ti jâtâ bérîju kaṇṭirâyi sâvirada
 158. mûruvarahavu yaṇṭuhana mu-
 159. pâgu visada yî grâmavamnnu tamma
 160. maṭṭha pâraṁparyavâgi nirupâdbhikasa-
 161. rvaṁânyavagi anubhavisî koṁ-
 162. ḍu yî samsthâṇada śrêyah-prârtha-
 163. ne nimityavâgi sadâ sarvaralli śrî Lakshmi-
 164. nṛiṣiṁha-saṁnidhiyalli âśîrvâda-
 165. purvakavâgi yî samsthâṇada abhi-
 166. vṛdhiyamnnu chintasutâ sukhadinu-
 167. ḍa anubhaviṣikoṇḍu barabêku
 168. yambadâgi nâu pārthiṣi vapista
 169. bhu-dhâṇada śâśana sahi ruju
 170. Śrîkrishṇa (signature in Kannada)

Seal

Translation.

Lines 1—14.

I meditate on the goddess Châmuṇḍikâ born from the mass of light issuing from the mouths of Śiva, Viṣṇu, Brahma and other gods, whose eight arms glow with dreadful weapons, who pierces with her great trident the roaring Buffalo demon and who has taken a vow to rid the three worlds of fear. May the cause of all Siddhis (supernatural powers), the root of all worlds, the faultless authority for all people, the favourite resort of the Vêdas, the glorious perfect supreme Reality, full of the essence of the greatest mercy, grant us joy and also to you. May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth with Mêru as the pinnacle bore the charm of a parasol, protect us. Obeisance to you, Varâha, lifting the Earth in sport, lying in the middle of whose hoof, Mêru looks like a minute grain of dust. May the god with the sportive Boar form, lifting the Earth from the ocean, in the shoot of whose single tusk the tortoise looks like a bulbous root, the serpent like a stalk, the elephants of the regions like leaves, Mêru like a bud, the Earth like a lotus, and the sky too like a bee — ever protect the three worlds.

Lines 15—28.

Be it well. In the year 1747 of the auspicious Śâlivâhana era, in the (cyclic) year Pârthiva, on Friday the 15th lunar day of the bright half of the month Kârtika, Śrî Kṛishṇarâja Vaḍeyar, grandson of Immaḍi Kṛishṇarâja Vaḍeyar and son of Châmarâja Vaḍeyar, of Âtrêyasagôtra and Âśvalâyanasûtra and Rik-Śâkhâ, possessed of the titles râjâdhirâja râjaparamêṣvara (the usual titles next follow as in the Progeny Lotus Inscription, *see* p. 167 of the Mysore Archæological Report for 1935).

Lines 29—36.

granted the following written charter of the gift of lands to the illustrious Syatakôpa Śrīranganâthasvâmi of the great Ahôbala-Maṭha, who is invested by the command of the god Nṛisimha of Ahôbala with the headship over the Śrīvaishṇava gurus seated in the 74 *simhâsanâs* (*lit.* thrones, seats of spiritual power), the preceptor in the establishment of the Vedic path, Paramahansa, Parivrâjakâchârya, an adept in all the tantras, teacher of the two schools of philosophy (Sanskrit and Tamil), a master in expounding the teachings of the revered Râmânuja.

Lines 36—43.

As it has been represented before the huzur (the king) that a grant should be made for carrying on the worship of the god Lakshmînṛisimha of the above matt, and for the food offerings, illuminations, festivals and other services of the above god and also for the feeding of Brahmans conducted in the matt:—We have ordered the grant as sarvamânya of the three villages Binakanahalli, Megadahalli, and Nâgalagere in the taluk of Sôsale for the conducting of the worship, feeding and other services in this maṭha after a perusal of the land revenue records of the villages in the registers of the Hajur Dewan Kachêri.

Lines 44—65.

Details of the grant:—

(1) Net revenue income of the village Binakanahalli and its hamlet—604 varahas and $2\frac{1}{4}$ haṇas.

Gross income of the village Binakanahalli and its hamlet—627 varahas, $4\frac{3}{4}$ haṇas and 1 vîsa.

Deduct from this for Inam lands: $24\frac{1}{2}$ varahas, $3\frac{1}{4}$ haṇas and 1 vîsa [for two temples, 1 varaha, *Bhaṭamânya* (for Brahmans) for 5 persons, $22\frac{1}{2}$ varahas, $2\frac{1}{4}$ haṇas and 1 vîsa, free land for *tôṭi* and *talâri*, 1 varaha and 1 haṇa; total 24 varahas, 8 haṇas, 1 hâga and 1 vîsa].

Balance—602 varahas, $6\frac{1}{2}$ haṇas.

Add to this $1\frac{1}{2}$ varahas and 3 hâgas: $\frac{1}{2}$ varaha and $1\frac{3}{4}$ haṇas for khâdi or loom tax; and 6 haṇas for kambli loom tax.

Total—604 varahas, $2\frac{1}{4}$ haṇas.

574 varahas, 6 haṇas, 1 hâga and 3 vîsas for the year Târaṇa.

29 varahas, 5 haṇas, 3 hâgas and 1 vîsa: luksânu in the area of cultivated land.

604 varahas, 2 haṇas and 1 hâga.

(2) 354 varahas and 1 vîsa: bêriz for the village Megadahalli and its hamlet = 355 varahas and 1 vîsa.

Deduct for the rent-free land granted for the watchman—18 haṇas.

Add for the income from red yarn and tobacco tax—8 haṇas.

354 varahas and 1 vísa.

(Net income) 347 varahas, 2 haṇas, 3 hâgas and 3 vísas: for Târaṇa.

6 varahas, 7 haṇas and 2 vísas: luksânu in the area of cultivated land.

— —

354 varahas and 1 vísa.

(3) 45 varahas, 6½ haṇas: for Nâgalagere village with a hamlet and tank.

Bêriz—44 varahas and 8½ haṇas.

Deduct for rent-free land granted to the watchman—3 haṇas.

Balance—44 varahas and 5½ haṇas.

Add for the tax on red yarn and khâdi loom tax—9¾ haṇas.

Also tax on tobacco 1¼ haṇas.

Total 45 varahas, 6½ haṇas for the year Târaṇa.

Total 1003 varahas, 8 haṇas, 3 hâgas and 1 vísa.

Total bêriz for the 3 villages, 3 hamlets and 1 tank = 1027 varahas, 3 haṇas, 1 hâga and 2 vísas.

Deduct for the Inams in force—26 varahas, 9 haṇas, 1 hâga and 1 vísa.

Balance—1000 varahas, 4 haṇas and 1 vísa.

Add for miscellaneous receipts of income—3 varahas, 4 haṇas and 3 hâgas.

Total 1003 varahas and 8 haṇas, 3 hâgas and 1 vísa.

967 varahas, 5 haṇas, 3 hâgas and 2 vísas for the year Târaṇa.

36 varahas, 2 haṇas, 3 hâgas and 3 vísas for luksânu in the cultivated land for the year Târaṇa.

— —

All together 1003 varahas, 8 haṇas, 3 hâgas and 1 vísa.

Lines 65—76.

These villages of the total annual revenue of Kaṇṭirâyi thousand and three varahas, eight haṇas, 3 hâgas and 1 vísa have been given with pouring of water and presentation of gold for the love of Śrī Châmuṇḍêśvari, our tutelary deity, worshipped by all the gods and demons, whose jewelled diadems cast their lustre on her feet. All these villages with their four boundaries and the lands situated within them have been given free of taxes, as an offering for the God Kṛishṇa, to the illustrious Śyaṭakôpa Śrīranganâthasvâmi of the Ahôbala-maṭha, an emperor in the interpretation of the system of philosophy of Râmânujâchârya, a teacher of two Vêdântas (Tamil Prabandhams and Sanskrit Upanishads), a master of all the tantras, chief of ascetics, establisher of the Vedic path, invested with the headship of the Śrīvaishṇava gurus of the 74 thrones by the direction of the god Ahôbala Nṛisimha:—

Lines 76—120.

Śrī Kṛṣṇarājavadēyar of Mahīśūr, possessed of the titles rājādhirāja, etc., granted (the above villages) with pouring of water (to the above svāmi) on the holy occasion of the lunar eclipse for the attainment of everlasting regions of bliss by (his) parents. Accordingly all the rights within the four boundaries of the said villages including rice lands, dry lands, gardens big and small, lands depending upon rain or irrigation, loom tax, house tax, tax on caste meetings or religious disputes, tolls, customs dues, road tax, tax on melting of metals, tax on cotton and on sugar-cane crushers, tax on iron, tax on moveables, fodder tax, tax on salt pans, tax on bastard date palm (īchala-pairu), tax on incense (maḍḍi), tax on tanning bark? (patanga poppali), tax on soap nut (sīge), tax on red yarn, marriage tax, tax on widow marriage (kūḍuvali sunka), tax on sheep, all jungle growth, pastures, vegetable gardens, manure pits, trees, and orchards excluding sandal trees and all the *bāje-bābu* (miscellaneous receipts) on cultivated lands not included in the *beriz*—all these rights will be enjoyed by the donee free of taxes for the service of gods in the matt, feeding of Brahmans, etc. The eight rights of possession and powers within the four boundaries of the said villages including treasure on the surface or buried, water courses, trees, minerals, imperishables, futures, actualities and possibilities will accrue to the matt. Orders are given to the present and future Āmils of the taluks to permit the dues on the lands in the villages up to the year Tāraṇa to be paid to the government after issuing receipts for the same, and to cause the revenues collected by the Government for the year Tāraṇa to be paid to the matt after taking a receipt from the matt authorities and to exempt the cultivators of the villages from forced labour for government except for repairs of their channels, and to cause boundary stones with the effigy of Vāmana to be set up in the four boundaries of the villages and to make over all the revenues of the villages to the matt with the exception of income on sandal trees and to permit the matt authorities to collect whatever increased revenue they could get by constructing new tanks and embankments and to allow the villages to be enjoyed free from taxes or imposts without insisting on the production of a fresh sannad every year and to make over this sannad to the donee. The illustrious head of the above holy matt will take over the said property to his possession and enjoy the same free of taxes in spiritual succession conducting the services of the gods, feeding of Brahmans, and other sacred duties including the recital and teaching of holy scriptures and pray continuously for the welfare of the government (sarakār).

Lines 121—153.

To the above effect we, Kṛṣṇarāja Vadēyar of Mahīśūr, possessed of the titles rājādhirāja, etc., have granted this charter of the gift of land to the illustrious Śaṭakhōpa Śrīranganāthasvāmi of Ahōbala-Maṭha, an emperor in the interpretation of the revered Rāmānuja's philosophical writings, teacher of both Vēdāntas, etc.,

with our mind influenced by the grace of Châmunḍēśvari, our tutelary deity. The sun, moon, etc., know man's actions. Protecting another's charity is twice as meritorious as making a gift oneself, etc. The land given by a man is his own daughter, the land given by his father is his sister, the land given by others is his mother. Hence, one should not enjoy land gifted away. Those who are engaged in devotion to their parents, those who are of good birth, those who possess brothers, wives, and sons, those who are devoted to the worship of gods, those who are desirous of royal power, those who are ever prospering—all these persons will protect these charities for ever.

Those kings, whether they be my descendants or descendants of other kings, who protect this charity of mine at all times, intent on dharma,—To their lotus feet I bow my head.

Dated 25th November 1825: Writing of Appâji Râo Munshi Hajûru.

Lines 154—170.

As per above order you may enjoy as sarvamânya, free of imposts, in spiritual succession, the above three Asali (principal villages), three *dâkhale* (hamlets) and 1 tank with the *beriz* (annual revenue) of Kaṇṭirâyi 1003 varahas, 8 haṇas, 3 hâgas and 1 *visa* excluding inam, and pray always for the welfare of the state in the presence of the god Lakshmîṇṛisinha and enjoy the lands in happiness. With the above prayer we present this charter of the gift of land with our signature.

Śrī Kṛishṇa.

Seal below with the writing: Śrī Kṛishṇarâjendra Vaḍayar, seated on the jewelled throne, a moon to the milky ocean Kempanajamâmbâ, lawful wife of Châmarâjendra Mahîpâla and born by the grace of Śrī Châmunḍâmbâ, and the lord of the excellent city Mahisûru-samsthâna-pura.

Note.

This sannad records the grant of certain villages Binakanahalli, Megadahalli and Nâgalagere with hamlets thereof and a tank situated in Sôsale Taluk (now T.-Narsipur Taluk) to the guru Śaṭhakôpa Ranganâthasvâmi of the Śrîvaishṇava Matt at Ahôbala (in Karnul District) by Kṛishṇarâja Vaḍeyar III, king of Mysore. The guru is called the chief of the 74 spiritual leaders of the Śrîvaishṇavas by the grace of the god Lakshmîṇṛisinha, a master in the expounding of Râmânuj's system of philosophy and religion. The grant is made for the worship of the gods in the matt, the chief of which is Lakshmîṇṛisinha, for the feeding of Brahmans, and for the teaching of holy scriptures to disciples, etc.

The sannad is dated 25th November 1825 and Ś 1747 Pārthiva sam. Kâr. śu 15, Friday.

The usual seal and signature are found at the end of the grant.

It may be added here that the Ahôbala Matt has several disciples among the Śrīvaishṇavas in Southern India and has its headquarters near Madras. The gift by the king of Mysore to the pontif of the matt at Ahôbala is also referred to in the Annals of the Mysore Royal Family.

MYSORE DISTRICT.

43

MYSORE TALUK.

At the village Hemmanahalli in the hobli of Ilavāla, on a stone to the north of the Mahalingêśvara temple.

Size 2' × 2'.

Kannada language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ಇಲವಾಲ ಹೋಬಳಿ ಹೆಮ್ಮನಹಳ್ಳಿ ಮಹಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರದಕಡೆ ನ್ನು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 2'.

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನ ಮಲ್ಲತಳ
2. ಕಾಡುಕೊಂಗುನಂಗಲಿ ಬನವಾಸೆ ಗಂಗವಾಡಿ ನೋಂಬವಾಡಿ ಗೊ
3. ಣ್ಣ ಭುಜಬಳವೀರ ಗಂಗನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮ
4. ಲ್ಲ ಚಲದಂಕರಾಮ ನಿನಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀ ವೀರಬಲ್ಲಾಳು ದೇ
5. ವರ ಸರ್ವಾಂಗಲಕ್ಷ್ಮಿ ಬಮ್ಮಲ ಮಹಾದೇವಿಯರ ತಂದೆ ಶ್ರೀಮನ್ಮಹಾ
6. ಪಸಾಯತಂ ಪರಮ ವಿಸ್ವಾಸಿ ಮೊಖರಿ ಲಕ್ಕಯ್ಯಂಗಳ ಬೆಸದಿಂ
7. ಹೆಗಡೆ ಮಹದೇವಂಗಳು ಸುಖವರಿ ೧೧೧೧ನೆಯ ಕೀಲಕಸಂ
8. ವತ್ಸರದ ಅಮಾವಾಸೆ ಸೂರ್ಯಗ್ರಹಣ ಸುಕ್ರವಾರದಂದು ಹೆ
9. ಮೈನಹಳಿಯ ಮೂಲಸ್ಥಾನ ಶ್ರೀ ಗಂಗೇಶ್ವರದೇವರ ನಂದ
10. ದೀವಿಗೆಗೆ ತೆಲಿಗಹೊಯ್ಸಲಮನೆ ಗಾಣದ ಸುಂಕವಂ ಸರ್ವ
11. ನಮಸ್ಕವಾಗಿ ಧಾರಾಪೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟ ಎರಡುಸಲ
12. ಗೆಯ ಬೆಡೆಗದ್ದೆ ಬೆದ್ದಲೆವೊಂದು ಬೇಲಿ ನಂದಿಯುಮಂ ವಿನಾಯಕನು
13. ಮುಂ ಮಾಡಿಸಿದ ಕಣ್ಣತ್ತರ ಕೆಪೆಯ ಗವುಂಡನ ಮಗ ಮದಿ [ಗ] ವುಂಡ
14. ಕಣ್ಣತ್ತರ ಕೆನವಗವುಂಡ ಬಲ್ಲಾಳಗವುಂಡ ಕೇತಗವುಂಡ ಗ
15. ವುಂಡಚ ಇದಮ್ಮವಂ ಪ್ರತಿಪಾಳಿಸುವರು ಸ್ತಾನಪ
16. ತಿ ಉಡೆಯಾಂಡೆಯ ಮಕಳು ಮಾದಯಾಂಡೆ ಪಂಡಿತಾಂಡೆ ಇಧ
17. ಮ್ಮವಂ ಪ್ರತಿಪಾಳಿಸುವರು | ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ತು
18. ಕಾಯ್ವಪುರುಷಂ ಗಾಯಂ ಜಯಶ್ರೀಯುಮಕ್ಕಮಿದಂ
19. ಕಾಯ್ದುಕಾಯದ ಮಾಹಾಪಾಪಿಗೆ ಎಕ್ಕೋಟಿ ಮುನೀಂದ್ರ
20. ರಂ ಕವಿಲೆಯಂ ವೇದಾಧ್ಯರಂ ಕೊಂದುದೊಂದ ಯನಂ ಪೊ
21. ದ್ವಿಪುಡೆಂದು ಸಾಳುಪುದು ಸರಾಕ್ಷರಂ ಧಾತ್ರಿಯೊಳು

Transliteration

1. svasti śrīman mahā-maṇḍalêśvaraṃ Tribhuvanamalla Tale-
2. kâḍu Kongu Nangali Banavâse Gangavâdi Nonambavâdi-go-
3. ṇḍa bhujabala Viragamgan asahâya-sûra Sanivâra-siddhi giridurggama-
4. lla Chaladankarâma nisankapratâpa Hoysala Śrī Viraballâlu-dê-
5. vara sarvvâṃgalakshmi Bammala-mahâ-dēviyara tamde śrīman mahâ-
6. pasâyataṃ parama-visvâsi Mokhari-Lakkayyamaṅgala besadiṃ
7. Hegade Mahadēvamgaḷu sakhavari 1111 neya Kilaka-saṃ-
8. vatsarada amâvâse sūryagrahaṇa Sukravâradandu He-
9. mmanahaliya mûlastâna Śrīgangêśvara-dēvara nanda-
10. divigege Teliga Hoysala mane gâpada sunkavaṃ sarvva-
11. namasyavâgi dhârâ-pûrvvakam mādi biṭṭa eraḍu sala-
12. geya bedde gadde beddale vondu bêli Nandiyumaṃ Vinâyakanu-
13. muṃ mādisida Kaṇṇattara Kereyagavunḍana maga Madi [ga] vunḍa
14. Kaṇṇatara Kesavagavunḍa Ballâlagavunḍa Kêtagavunḍa Ga-
15. vunḍacha i darimavaṃ pratipâlisuvaru stânapa-
16. ti Uḍeyâṇḍeya makaḷu Mâdayâṇḍe Paṇḍitâṇḍe idha-
17. rimavaṃ pratipâlisuvaru ! priyad imdiṃt idan eyde
18. kâyva purushaṃg âyuaṃ jayaśrīyumaṃ akkumaṃ idam
19. kâydu kâyada mâhâ-pâpige ekkôti munimdra-
20. ram kavileyam vêdâdhyaram koṇḍudomḍ ayasaṃ po-
21. rddipudemḍu sâripudu salâksharam dhâtriyolu

Translation.

Be it well By the order of mahâpasâyta parama-visvâsi Mokhari Lakkayya, father of Bammala-mahâdēvi, queen (Sarvânga Lakshmi) of the illustrious mahâ-maṇḍalêśvara, Tribhuvanamalla, capturer of Talekâḍu, Kongu, Nangali, Banavâse, Gangavâdi and Nonambavâdi, bhujabala-viraganga, unassisted warrior, Sanivâra-siddhi, giridurggamalla, a Râma in moving battle, possessor of undoubted prowess, Hoysala Viraballâluḍēvar :—

Hegade Mahadēva granted with pouring of water and free of imposts the tax on oil-mills of the *teliga* (oil-monger) Hoysala houses for the perpetual lamp of Gangêśvaradēvar of the *mûlasthâna* in Hemmanahalli on Friday, the new moon day with the solar eclipse in the year Kilaka, the Śaka year 1111.

He also granted two salages of wet land and one bêli of dry land. He also set up Nandi (Bull) and Vinâyaka (in the temple). Madigavunḍa, son of Kereyagavunḍa, Kaṇṇatara Kesavagavunḍa, Ballâlagavunḍa, Kêtagavunḍa, and Gavunḍacha will protect this charity. Mâdayâṇḍe and Paṇḍitâṇḍe, sons of the sthânapati Uḍeyâṇḍe, will look after this charity.

May the person who protects this out of love be long-lived and prosperous. That sinful man who out of anger does not protect this will incur the infamy of killing seven crores of ascetics, tawny cows, and priests skilled in the Vêdas :— Thus proclaim on earth these letters on stone.

Note.

This record belongs to the reign of the Hoysala king Ballâla II and is dated Ś 1111 Kilaka corresponding to 1188 A.D. The details Amavâsye and Sûryagrahaṇa and Śukravâra of the dating are given but the month is omitted. Taking the details given, the date of the record seems to be equivalent to 24th August 1188 (the month omitted being Nija Śrâvaṇa).

The record is a temple grant consisting of the grant of certain taxes and some lands and making of images of Vinâyaka and Bull for the Gangêśvara temple at Hemmanahalli, now called Mahalingêśvara temple. These grants, etc., are said to have been made by Heggade Mahadêva under the orders of mahâ-pasâya Mokhari Lakkayya, father of Bammalamahâdêvi, queen of Ballâla II. Bammaladêvi, queen of Ballâla II, is met with in several inscriptions (E.C. V, Channarayapatna 229, 254; E.C. XII, Tiptur 35; E.C. III, Mysore 9). Her elder brother Mailânâyaka seems to have made similar grants for the Śankarêśvara temple at the same village Hemmanahalli (E.C. III, Mysore 9 of Ś 1118). Mokhari Lakkayya, the queen's father, is also met with in a record of Hulikal of 1179 A.D. as the ruler of Hulikal in Nirgundanâḍ (E.C. XII, Tiptur 35).

44

At the same village Hemmanahalli, on a viragal to the left of the Mahalingêśvara temple.

Size 4'—6" × 3'—0.

Kannada language and characters.

ಅದೇ ಹೆಮ್ಮನಹಳ್ಳಿ ಮಠಲಿಂಗೇಶ್ವರ ದೇವಾಲಯದ ಎಡಗಡೆ ನಟ್ಟಿ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4½' × 3'.

1ನೆಯ ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಿರೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಉ
2. ಚ್ಚಂಗಿ ಹಾನುಂಗಲು ಬನವನೆ ಬೆಳ್ಳಲಮಂಗೊಣ್ಣ ಭುಜಬಳ ಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರು ದೋ
3. ರಸಮುದ್ರದ ನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂದ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರಲು
4. ಪ್ರಮಾದೀಚ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೩ ಸೋಮವಾರದಂದು ಶ್ರೀಮತು ಪಿರಿಯರಸಿ ಬಮ್ಮಲಮಹಾದೇವಿಯು
5. ರ ಅಧಿಕಾರದಲು ||

Note.

This viragal inscription is incomplete as it breaks off in line 5 after mentioning Bammaladêvi. For some reason or other the details regarding the battle which

took place at the spot as depicted in the sculptures on the viragal pointing to a man fighting with a boar and ascending to Svarga and Kailāsa, are not engraved in the inscription.

As it is, the record gives the titles of the Hoysala king Ballāḷa II and his queen Bammala-mahādēvi is described as ruling (adbikāradalu). The date is also given as Pramādīcha sam. Pushya śu 3 Sônavāra. The only year Pramādīcha in the reign of Ballāḷa II, coincides with Ś 1115 and taking this year the date given is equivalent to Monday 27th December 1193 A.D.

45

At the same village Hemmanahalli, on a viragal to the south of the Mahalingēśvara temple.

Size 4' × 2'—6'.

Kannada language and characters.

ಅದೇ ಹೆಮ್ಮನಹಳ್ಳಿ ಮಹಲಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2½'.

I ಅಡ್ಡಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತಳೆಕಾಡು
2. ಬನವನೇ ಗೊಣ್ಣ
3. ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತವಿರೆ

II ಅಡ್ಡಪಟ್ಟಿ—

4. ಹಿರಿಯಲರ ಕಣ್ಣತ್ತರ ಕೆನವಗವುಣ್ಣ ಮಯ್ಯೂರ ಕೆನವಗವುಣ್ಣನ ಹಡ
5. ದ ಮಗಂಕಾಟ ಕೆನವಮರಿವನ ಸೀಮೆಯಲು
6. ಗುಡಿಬಿಟ್ಟಿದ್ದಲ್ಲ ಕೆನವಯದೇವಂಗೇ ಬಿಟ್ಟ ಮಣ್ಣು ಕಣ್ಣತ್ತಹಳೆಯ
7. ಅಯ್ಯೂರು ಗುಳಿಮಣ್ಣು ಮಾನ್ಯ ಇ ಧರ್ಮ ನಳಿಹಿದ ಗಂಗೆಯ ತ
8. ಡಿಯ ತಂಗೇಳು ಕವಿಲೆಯ ಕೊಂದ ಅಯಗುಳ ಬೆದೆ ಗದೆ ಹೊಲ

Note.

This viragal record is full of lacunæ as several letters are quite worn out and have become illegible. It belongs to the Hoysala period and is probably of the same reign as the previous two records, viz., Ballāḷa II.

It seems to state that during the reign of the above king, certain gaḍas named Kannattara Kesavagavunḍa of Hiriyaṇura, Maysûr Kesavagavunḍa's son Kāṭa and Kesava had encamped in Marivase-sîme (guḍi-biṭṭiddalli) and — Kesavayadēva was granted as *mānya* land of the extent of 500 guḷis in Kannattahalli. An imprecation is laid against those who violate this charity —stating that such persons will be guilty of killing *Tangeḷu* kavile (cows) on the banks of the Ganges. The area of the land given is stated at the end of the inscription as 5 koḷagas of wet and dry lands.

The grant is apparently an instance of land grants for military service made in the times of the Hoysala kings.

Of the villages named in the grant, Hiriyaavura is near T.-Narsipur in T.-Narsipur Taluk. Marivase is the village Marase in Mysore Taluk within a distance of about 10 miles from Hemmanahalli.

The phrase tangeḷu-kavile is met with in several inscriptions and the exact meaning of tangeḷu is not clear. (See E. C. IX, Hoskote 154, 155; Channapatna 9.)

No date is contained in the record. The characters seem to belong to the close of the 12th or the beginning of the 13th century A.D.

46

At the same village Hemmanahalli, on the base of the pillar set up in front of the Śankarêśvara temple.

Kannada language and characters.

ಅದೇ ಇಲವಾಲ ಹೋಬಳಿ ಹೆಮ್ಮನಹಳ್ಳಿ ಶಂಕರೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಂಬದ ಬುಡದಲ್ಲ.

- | | |
|--------------------------------|---|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಸೋವಿದೇವಪ್ರಿಥುವಿ | 5. ದಿಗವಡನ ಹಳೆಯ ಹೊ |
| 2. ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತ[ವಿ]ರ | 6. ಐಕರಿಯ ಬಾಚಿಗವಡನ |
| 3. ಲು ಸುಭಕ್ರಿತು | 7. ಮಗ ಸಂಬುವ್ಯ ಮಾಡಿಸಿ |
| 4. ಸಂವತ್ಸರದಂದು ಮ | 8. ದ ಕಂಭ (ಚಂದ್ರನೂರ್ಮರನ್ನು ಕೊನೆಯಲ್ಲಿ ಕತ್ತಿದ) |

Transliteration.

1. svasti śrī Sôvidêva prithuvi-
2. rājyaṃ geyutta[vi]ra-
3. lu Subhakritu-
4. samvatsaradandu Ma-
5. digavaḍanahaḷiya Ho-
6. rakeriya Bâchigavaḍana
7. maga Sambuvya māḍisi-
8. da kaṃbha.

Translation.

Be it well. While Sôvidêva was ruling the earth:—In the year Subhakrit, Sambuvya, son of Bâchagavaḍa of Hoṛakeri (outer streets) of Madigavaḍanahaḷi, got this pillar made.

Note.

The record states that the above pillar was set up by a person named Sambuvya in the year Subhakrit in the reign of Hoysaḷa king Sômêśvara. The only year Subhakrit in the above reign corresponds to 1242 A.D. and hence this record belongs to 1242 A.D.

47

At the same place on the base of a pillar in the centre of the maṇṭapa to the south of the temple.

Kannāḍa language and characters.

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಕಡೆ ಮಂಟಪದ ಮಧ್ಯದಲ್ಲಿರುವ ಕಂಬದ ಬುಡದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

- | | |
|----------------------------|---|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಸೋಮೇಶ್ವರದೇ | 5. ಪುಡನಮಗ ಬಾಚಿಗವು |
| 2. ವ ಪ್ರಿಥುವಿ ರಾಜ್ಯಂಗೆಯ್ಯು | 6. ಬಾಚಿಗವು]ದನ ಮಗ ಬ |
| 3. ತಿರಲು ಸುಧಕ್ರಿತು | 7. ಮಾಚಮಾಡಿಸಿದ ಕಂ |
| 4. ಸಂವತ್ಸರದಂದು ಚಾಮಗ | 8. ಬ ಶ್ರೀ (ಕೊನೆಯಲ್ಲಿ ಚಂದ್ರ ಸೂರ್ಯರನ್ನು ಕೆತ್ತಿದೆ) |

Transliteration.

1. svasti śrī Sôṁēśvaradê-
2. va prithuvirâjyamgeyyu-
3. ttiralu Subhakritu-
4. saṁvatsaradandu Châmaga-
5. vuḍana maga Bâchigavu-
6. Bâchiga[vu]ḍana maga Ba-
7. mâcha māḍisida kam-
8. ba śrī

Note.

This is similar to the previous record and belongs to the same reign, *viz.*, that of Sôṁēśvara and the same year Śubhakrit corresponding to 1242 A.D. This records the setting up of the pillar (in the southern maṇṭapa) by Bamaḥa, son of Bâchigauḍa, who was the son of Châmagaḍa.

48

At the village Kallûru Nâgēnahalli in the same hobli of Ilavāla on a vîragal standing behind the Śambhulingēśvara temple.

Size 5'—6" × 3'.

Kannāḍa language and characters.

ಅದೇ ಇಲವಾಲದ ಹೋಬಳಿ ಕಲ್ಲೂರು ನಾಗೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಶಂಭುಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂಭಾಗದಲ್ಲಿ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'—6" × 3'.

- | | |
|-------------------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿ ರಕ್ಕಸನೊಬಮ್ಮಂ ಪಲ್ಲನಾಧರ | 3. ವಿ ಸತ್ತಂ ವೇಳೆವಡಿಯ ಅರಸಿಗನಮ |
| 2. ಣಂ ಶ್ರೀಮತ್ ಪಾಳಿಗಣ್ಣಿ ಪೂಣ್ಣಿ ನೆಹಿ | 4. ಯ್ದುನ |

Transliteration.

1. svasti Rakkasa Noḷambam Pallavābhara-
2. ṇaṁ śrīmat Pâligange pûṇḍu nere-
3. pi sattam vēḷe-vaḍiya Arasigana ma-
4. yduna

Translation.

Be it well. *Vêlevaḍiya* (one who keeps his word of promise?) Arasiga's brother-in-law (name not given) made a vow and completed it and died for the illustrious Rakkasa Noḷamba Pallavâbharana Pâliga.

Note.

This records the death by a warrior whose name is not given, by suicide. He is stated to have taken a vow to die for his master the Noḷamba king Rakkasa-Noḷamba Pallavâbharana Pâliga. The occasion was probably the death of his master. The sculptures on the vîragal on which the inscription is engraved include a panel in which a man is sitting and his head is cut off by another.

Such instances of suicide corresponding to the harikari of the Japanese are common in the mediæval history of the Karnâṭaka. A well-known example of this is the death of Kuvara Lakshma on the death of his master king Ballâla II and depicted on a pillar in the compound of the Hoysalêśvara temple at Halebîd.

No date is given. The characters seem to belong to the 11th century A.D.

49

At the village Kumârabîḍu in the hobli of Ilavâla, on an oil-mill stone in the kodige land granted for the god (Śiva).

Kannada language and characters.

ಅದೇ ಇಲವಾಲ ಹೋಬಳಿ ಕುಮಾರಬಿಡಿನ ದೇವರ ಕೊಡಿಗೆ ಹೊಂದಿರುವ ಗಾಣದ ಕಲ್ಲಿನಮೇಲೆ.

- | | |
|----------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಸಕ ವರಿಷ | 8. ಬಿಡಿನ ದೇವರ ನಂದಾದೀವಿಗೆಗೆ ಆ |
| 2. ೧೩೪೨ ? ನೆ ಜಯಸಂವತ್ಸ | 9. ದಂಣಾಯಕರು ಸಕಳ ಚಂದ್ರಾಕ್ಷರ |
| 3. ರದ ಮಾರ್ಗಿಶಿರ ಬಹುಳ | ದಾರಾಪೂರ್ವಕ ಮಾಡಿಕೊಟ್ಟು |
| 4. ಪುತ್ರರಾಯಣ ಸಂಕ್ರಾ | 10. ಕೊಟ್ಟು ದು ಇಗಾಣಹೊಲ |
| 5. ಸ್ತಿಯ ಲಗ್ನದಲು ಶ್ರೀಮ | 11. ಪಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ |
| 6. ನೃಹಾಲಿಂಗಣ್ಣಾಯಕರಕು | 12. ಗಗಂಜ ನಾಯಕ |
| 7. . . . ದಣ್ಣಾಯಕರು ಕುಮಾರ | |

Note.

This inscription records the gift of the above oil-mill and the field in which it is set up to the god (Śiva) at the village Kumârabîḍu for defraying the expenses of lighting a perpetual lamp by Gagannadannâyaka, son of Mahalinganânâyaka. The date of the grant is given as uttarâyaṇa-sankrânti in the dark half of Mârgasîra in the year Jaya, Śaka year 1342. Śaka 1342 corresponds to the year Śârvari and not Jaya. The nearest Jaya corresponds to Ś 1336 or 1414 A.D.

T.-NARSIPUR TALUK.

At the town of T.-Narsipur in T.-Narsipur hobli, on a slab lying in the Car Street in front of the house of Ratnam Śrinivasa Aiyangâr.

Size 3' × 1'.

Kannada language and characters.

ಅರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾದಲ್ಲಿ ತೇರಿನ ಬೀದಿಯಲ್ಲಿರುವ ರತ್ನಂ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾಯರ ಮನೆಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'.

1. ರದ ಜ್ಯೇಷ್ಠನು ಸಪ್ತಮಿ ಸುಕ್ರವಾರದಂದು ಅಲುಗೋಡನಾ ನಿಕರು ಭುಚಿಯಾ
2. ವಾರು ಬನದಾಡೆಯ ಮಗ ಅಮಿತಾಯು ತಂಮೊಳಗೊಡಂಬಟ್ಟು ವಿಭಾಗ ನಾನ

Note.

This record is very incomplete as only a portion of the slab is preserved, the rest being cut off and removed elsewhere. It seems to state that on Friday, 7th lunar day of the bright half of Jyêhṭha in the year the *sthinikas* (temple trustees) of Ālugôḍ Village, including Buchiyâ[ṇḍe], Banadâde's son Amitâyu, made a division of property with mutual consent.

Neither the Śaka year nor the cyclic year is contained in the record, nor is any king named. The characters seem to belong to the 14th century A.D.

At the village Ālgôḍ in T.-Narsipur hobli, on a fragmentary slab in the platform of Kari Bommappanagudi near the village entrance.

Kannada language and characters.

ಕಸಬಾ ಹೋಬಳಿ ಅರೋಡು ಗ್ರಾಮದ ಊರಬಾಗಿಲ ಬಳಿ ಇರುವ ಕರಿ ಬೊಮ್ಮಪ್ಪನ ಗುಡಿಯ ಜಗತಿಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು.

1. ಟ್ಟಿ ತನ್ನ ಕೊಡಗೆ ಯಾದ ಹೆ
- ಮತ್ತೊಂದು ಪಕ್ಕದಲ್ಲಿ—

1. ದ್ವೈವಸಿಗಾಲಂ ತನ್ನ ಕೊಡಂಗೆಯಾದ ಕಿಟ್ಟಿಯಲಿಕ್ಕ

Note.

This record is very fragmentary as only a portion of the inscription slab is found. It seems to relate to the *koḷagi* (rent-free lands granted for some service) lands of some person not named, one of which was called Herddavasigâl and another was situated in the low-lying wet lands of the village.

No other information is available. The characters seem to belong to the 12th century A.D.

At the same village Ālgôd, on a pillar to the left of the bali-maṇṭapa near the village entrance.

Kannada language and characters.

ಅದೇ ಆಲ್ಗೋಡು ಗ್ರಾಮದ ಒರಬಾಗಿಲಿನಲ್ಲಿ ಇರುವ ಬಲಮಂಟಪದ ಎಡಭಾಗದ ಕಂಬದಲ್ಲಿ.

- | | |
|-----------------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ವೀರನಾರಸಿಂಗ | 6. ಚಾರಿ ದೊಡೆಯಚರಿಯ ಮಗ ಕೆತಚಾ |
| 2. ದೇವರು ಪ್ರತಿವೀ ರಾಜ್ಯಂಗ | 7. ರಿ ಬೊಗಾಚಾರಿ ಮಾಡಿಸಿಕೊಟ್ಟದೆ |
| 3. ಯುತ್ತುಮಿರೆ ಸಕವರಿಪಂ | 8. ವಾಲಯ ಪಸ |
| 4. . . . ಬಹುಧಾನಿಯ ಸಂವತ್ಸರದ ಭಾದ್ರಪ | 9. ಕಾಚರಿ |
| 5. ದ ಬ ೧೦ ಸೊ ಆಲುಗೋಡ ಅರ್ಕಸಾಲೆ ಬಳ | |

Note.

This records the construction of the above temple by Kêtâchâri Bôgâchâri, son of the goldsmith Bâlâchâri Doḷavâchâri, belonging to the village Ālgôd during the reign of Vira Nârasimhadêvar on Monday, 10th lunar day of the dark half of Bhâdrapada in the year Bahudhânya.

No Śaka year is given. The king named is the Hoysala king Narasimha-dêva. Whether the record belongs to Narasimha I, Narasimha II or Narasimha III has to be determined. The year Bahudhânya occurred in the reigns of Narasimha I and Narasimha III. The characters seem to belong to the 13th century. Hence it may belong to the reign of Narasimha III. Taking the latter reign, Bahudhânya corresponds to 1278 A.D. and the whole date is equivalent to 12th September 1278 A.D.

At the village Kurubûr in Mûgûr hobli, on a slab standing in the tank bund.

Size 5' × 4'.

Kannada language and characters.

ಮೂಗೂರು ಹೋಬಳಿ ಕುರುಬೂರು ಗ್ರಾಮದ ಕೆರೆಯೊಳೆಯಮೇಲೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು. (ಈ ಕಲ್ಲು ಪೂರ್ವದಲ್ಲಿ ಕೆರೆಯ ಕೋಡಿಯಲ್ಲಿ ಹೊತ್ತುಹೋಗಿತ್ತು. ಈಚೆಗೆ ಇದನ್ನು ತಂದು ಕೆರೆಯ ಏರಿಯಮೇಲೆ ನಿಲ್ಲಿಸಿದ್ದಾರೆ).

ಪ್ರಮಾಣ 5' × 4'.

ಮುಂಭಾಗ—

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|-----------------------------|---|
| 1. ಸ್ವಸ್ತಿಶ್ರೀಮನು ಮ | 8. ೪ ದೇವರು ದೋರಸಮುದ್ರದ |
| 2. ಹಾಮಂಡರೇಶ್ವರಂ ದ್ವಾರಾವ | 9. ನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾ ವಿ |
| 3. ತೀಪುರವರಾಧೀಶ್ವರಂ ಕೊಂಗುನ | 10. ನೋದದಿಂ ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರಲು |
| 4. ಂಗಲಿ ತಳಕಾಡು ಬನವಾಸೆ ಹಾನುಂ | 11. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಸರ್ವಾ |
| 5. ಗಲುಚ್ಚಂಗಿಗೊಂಡ ಭುಜಬಲ ವೀ | 12. ಧಿಕಾರಿ ಸೇನಾಧಿಪತಿ ಹಿರಿಯ ದಂ |
| 6. ರ ಗಂಗ ನಪ್ಪಹಾಯ ಸೂರ ನಿನ್ನಂ | 13. ಡನಾಯಕ ಲಕುಮಯ್ಯಂಗಳ ಬೆಸದಿ |
| 7. ಕಪ್ರತಾಪ ಹೊಯ್ಯಳ ವೀರಬಲ್ಲಾ | 14. ಹೆಗ್ಗಡೆ ತಿಕಯ್ಯಂಗಳು ಶುಭಕ್ರತು |

ಹಿಂಭಾಗ—

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|--------------------------------|-------------------------------|
| 1. ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಸು ೧೪ ಆ | 7. ಗೆ ಗಂಗೆಯ ತಡಿಯಲು ನಾಸಿರ ಕವಿ |
| 2. ದಿ ವಾರದಂದು ಕುಣಬೂರ ಹೆಗ್ಗೆ | 8. ಲೆಯ ಕೊಂದ ಪಾಪದಲು ಹೋಹರು |
| 3. ಶ್ವರದೇವರ ನಂದಾದೀವಿಗೆ ಅಚಂದ್ರಾ | 9. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋ |
| 4. ಕೃ ತಾರಂ ಬರನದವಂತಾ ಆ ಗಾಣದ | 10. ಹರೇತಿ ವಸುಂಧರಾಂ ಪಷ್ಠಿ |
| 5. ಸುಂಕವಂ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ | 11. ವ್ಯರ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ |
| 6. ಕೊಟ್ಟ ಧರ್ಮ ಈ ಧರ್ಮವ ನಳಿದವಂ | 12. ಜಾಯತೆ ಕ್ರಿಮಿ |

Transliteration.

Front—

1. svasti śrīmanu Ma-
2. hāmaṇḍaleśvaraṃ Dvārāva-
3. ti-puravarādhiśvaraṃ Kongu Nam-
4. gali Talakāḍu Banavāse Hānuṃ-
5. gal Uchchamgi-gonḍa bhujabala Vi-
6. ragangan ashahāya- sūra nissam-
7. ka-pratāpa Hoysala Vīra-ballā
8. ḷa Dévaru Dōrasamudrada
9. neleviḍinalu sukha-saṃkathā-vi-
10. nōdadiṃ prithvī-rājyaṃ geyyuttīalu
11. svasti śrīman mahāpradhānaṃ sarvā-
12. dhikāri sēnādhipati hiriya daṃ-
13. ḍanāyaka Lakumayyaṃgala besadi
14. heggāḍe Tikayyaṃgaḷu Śubhakritu-

Back—

1. samvatsarada Phālguna su 14 Ā-
2. divāradandu Kuribūra Heggē-
3. śvara-dēvara nandādivige ā chandrā-
4. rka- tāraṃbara naḍavaṃtāgi ā gāṇada
5. sunkavaṃ dhārā-pūrvakaṃ māḍi
6. koṭṭa dharmma ī dharmmavan alidavaṃ-
7. ge Gaṃgeya taḍiyalu sāsira-kavi-
8. leya konda pāpadalu hōharu
9. svadattāṃ paradattāṃ vā yō
10. harēti vasundharāṃ shashṭi-
11. rvvarsha-sahasrāṇi viśṭhāyāṃ
12. jāyate krimi

Translation.

Be it well. While the mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, capturer of Kongu, Nangali, Talakāḍu, Banavāse, Hānungal and

Uchchangi, Bhujabala-Vîraganga, unassisted warrior, nissankapratâpa Hoysala Viraballâdêvar was ruling the earth in peace and wisdom at Dôrasanudra :—

Be it well : under the orders of the mahâpradhâna sarvâdhikâri sênâpati hiriya-daṇḍanâyaka Lakumayya :—

Heggade Tikayya granted with pouring of water to last for as long as the moon, sun and stars endure the tax on the oil-mill for the perpetual lamp for the God Heggêśvara of Kuṛibûr, on Sunday, 14th lunar day of the bright half of Phâlguna in the year Śubhakṛit.

He who violates this charity will incur the sin of killing thousand tawny cows on the banks of the Ganges. He who seizes land given away by oneself or by others will be born as a worm in ordure for sixty thousand years.

Note.

This records the grant of tax on oil-mill for the perpetual lamp of the God Heggêśvara of Kuṛibûr by Heggade Tikkayya under the orders of mahâpradhâna sarvâdhikâri Lakumayya in the reign of Ballâlâdêvar, the Hoysala king.

The dating is imperfect as it does not give the Śaka year, but gives only the cyclic year Śubhakṛit. As Śubhakṛit does not occur during the reign of Ballâlâ II and the record is too early for Ballâlâ I, it can belong to Ballâlâ III's reign (1291-1342). Taking this reign Śubhakṛit corresponds to 1302 A.D. and the tithi Phâl śu 14 is equivalent to 3rd March 1303 which is a Sunday as stated in the grant.

54

At the same village Kurubûr, on an oil-mill stone lying in the land of Mallappa.

Tamil language and characters.

ಅದೇ ಕುರುಬೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಪ್ಪನ ಹೊಲದಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲುಗಾಣದ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.
ತಮಿಳು ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

Transliteration.

1. Yilkora-Kâmun-
2. ḍan śeyvitta kâṇa

Translation.

Oil-mill made by Yilkora-Kâmunḍan.

Note.

This is an oil-mill gifted by Yilkora-Kâmunḍan probably for the use of the Śiva temple referred to in the previous grant. The characters seem to belong to the 13th century A.D.

55

At the village Karuhatṭi in the same hobli, on a small slab in the maṇṭapa of Basavêśvara temple.

Size 1'—6" × 1—6".

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ಕರುಹಟ್ಟಿ ಗ್ರಾಮಕ್ಕೆ ನೇರಿದ ಬಸವೇಶ್ವರನ ಮಂಟಪದಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1½'.

- | | |
|-----------------------|---------------------|
| 1. ನಂದೀಶ್ವರ ದೇವರ ದೀಪಾ | 5. ಲಿ ೨೦೦ ಮಂಣ್ಣನು ಆ |
| 2. ರಾಧನೆಗೆ ಕೊಟ್ಟ ಕೊ | 6. ರು ಅಳಿವಿದರು ಗೊವ |
| 3. ಡಗೆ ಮಾಳಂಗಿಯ | 7. ಕೊಂದ ಪಪಕ ಹೊಹರು |
| 4. ನಾಡ ಕಿಟುವತ್ತಿ | |

Note.

This records the grant of a kodage land consisting of 200 manṇus in the village Kiruvatti, situated in Māṇgiyanāḍ (district round Māṇgi, a village near Talkāḍ) for the perpetual lamp for the God Nandīśvara. An imprecation is given that those who confiscate this will incur the sin of killing cows.

No date is given nor king named. The characters seem to belong to the 14th century.

56

At the village Hosapura in the same Mūgūr hobli, on a slab standing near the village entrance on the road to Talakāḍ.

Size 2' × 2'.

Kannada language and characters.

ಮೂಗೂರು ಹೋಬಳಿ ಹೊಸಪುರ ಗ್ರಾಮದ ಉರಬಾಗಿಲ ಓಣಿಯ ಬಳಿ ತಲಕಾಡಿಗೆ ಹೋಗುವ ರಸ್ತೆಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 2'.

- | | |
|--------------------------|----------------------|
| 1. ರ ಉದ್ರಿ ಸಂ\| ದ ಭಾದ್ರಪದ | 4. ಗಳಿಗೆ ಕೊಟ್ಟ ಕೊಡಗೆ |
| 2. ಬ ಗಂ ಲು ಮಂಡಣನವ | 5. ಯ ಮನೆ ಗದ್ದೆ ಬ ಗ |
| 3. ರು ರಾಮಾಣ ಅಯ್ಯ | 6. ಬೆದಲು ೩೦೦ |

Note.

This records the grant of a kodage to Rāmaṇṇa Ayya by Maṇṇaṇṇa on the 10th lunar day of the dark half of Bhādrapada in the year Raudri. The grant is stated to have consisted of a house, wet land of the sowing capacity of 1 khaṇḍuga and 300 measures of dry land.

The characters seem to belong to the 18th century.

At the village Tottavâdi in the hobli of Talakâd, on a slab standing to the right of the Nârâyanaśvâmi temple.

Size 4'—6" × 3'—6".

Kannada language and characters.

ತಲಕಾಡು ಹೋಬಳಿ ತೊಟ್ಟವಾಡಿ ಗ್ರಾಮದ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಬಲಭಾಗದಲ್ಲಿರುವ ಶಿರಾಶಾಸನ.

ಪ್ರಮಾಣ 4½' × 3½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ [ಶಕ ವರುಷ]
2. ೧೪೪೯ ಸಂದುವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಸರ್ವ [ಜಿತ್ಸಂವತ್ಸ]
3. ರದ ಜ್ಯೇಷ್ಠ ಬ ೧೨ ಲೂ ಶ್ರೀ ಮಂಮಹಾಮಂಡ [ಲೇಶ್ವರಕ್ಕ]
4. ಪ್ಲ ದೇವರಾಯ ಮಹಾರಾಯರೂ ಸುಖದಲಪು [ಧ್ವಿರಾಜ್ಯಂಗ]
5. ಯ್ಯುತ್ತಿರಲಾಗಿ ಪುಂಮುತ್ತೂರ ವೀರ ಸೂರನಂಜಪ್ಪೊಡೆ
6. ಯರನಿರೂ [ಪ] ದಿಂದ [ಪ್ರಭುತ್ವಕ್ಕೆ] ಸಲುವ ತೊಟ್ಟವಾಡಿ [ಮ]
7. ಹಾ ಗ್ರಾಮವನೂ ಪುಂಮುತ್ತೂರ ಆಶ್ವಾಯನ ಸೂತ್ರ ರುಕ್ಕಿ ಶಾ [ಪ]
8. ಕಾಶ್ಯಪಗೋತ್ರದ ಚಾಮರಸರ ಮಕ್ಕಳು ಹೊಂನಕಳನ ದೇವಗಳಿಗೆ [ಕೊಟ್ಟ]
9. ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದೆಡೆ ಜೇಷ್ಠ ಬ ೧೨ ಲು ಆ ಕೃಷ್ಣರಾ [ಯರಿಗೆ]
10. ಧರ್ಮವಾಗಬೇಕೆಂದು ಅವರತಂದೆ ನರಸಣ ನಾಕರಿಗೆ ಪುಣ್ಯವಾಗ
11. ಬೇಕೆಂದು ಪಂಪಾಕ್ಷೇತ್ರದ ತುಂಗಭದ್ರಾತೀರ ವಿರೂಪಾಕ್ಷ ಲಿಂಗದ ಸಂನಿಧಿ [ಯ]
12. ಲ್ಲ ಸಹಿರಣ್ಯೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ನರಸಪ್ಪಯ್ಯನವರು
13. ಹೊಂನಕಳ್ಳ ದೇವಗಳಿಗೆ ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರಪಾರಂಪರೆ ಆಗಿ ಆ ಚಂದ್ರಾ [ಕೃ]
14. ಸ್ತಾಯಿಗಳಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿರೆಂದು ಆ ಗ್ರಾಮದ
15. ಭೂಮಿಯಲು ವಾಮನ ಮುದ್ರೆಯ ಕಲ್ಲನುಹಾಕಿಸಿ ಶಿರಾಶಾಸನವನು ಗ್ರಾಮ
16. ಮಧ್ಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿ ಕೊಟ್ಟವಾಗಿ ಆ ನೀಮೆಯೊಳಗುಳ್ಳ ನಿಧಿ
17. ಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಪ್ಪಭೋಗ
18. ತೇಜಸ್ವಾಮ್ಯಗಳನು ನೀವು ಅಧಿಕೃತದಾನ ಪರಿವರ್ತನೆಗಳನು ನಡೆಸಲು
19. ವರೆಂದ ನಮ್ಮ ಸರುಚಿಯಿಂದ ಕೊಟ್ಟ ಗ್ರಾಮದ ಶಿರಾಶಾಸನ ||
20. ಇದಕ್ಕೆ ಪ್ರಮಾಣಂ ಸದ
21. ತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇ
22. ಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇಯೋ
23. ನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ

Transliteration.

1. svasti śrī jayābhyudaya Śālivāhana[śaka varusha]
2. 1449 sandu varttamānakke saluva Sarva[-jit-samvatsa]-
3. rada Jyēṣṭha ba. 12 lū śrīmaṁ mahāmāṇḍa- [lēśvara Kṛi-]
4. śhṇadēvarāya-mahārāyarū sukhadali pru- [thvī-rājyaṁ ge-]
5. yyuttiralāgi Vuṇṇuttūra Virasūra Nanjappode-
6. yara nirū[pa]dimda [prabhutvake] saluva Tottavâdi [ma]-

7. hâ-grâmavanû Vummuttûra Âslâyana-sûtra Rukkişâ [khe]
8. Kâşyapagôtrada Châmarasara makkaļu Honnakaļasa-dêvagaļige [kot]ta]
9. šilâ-sâsanada kramaventendade Jêshṭa ba. 12 lu â Krushṇarâ[yarige]
10. dharmavâgabêkendu avara thande Narasaṇa-nâkarige puṇyavâga-
11. bēkendu Pampâ-Kshêtrada Tungabhadrâtîra Virûpâkshalingada samnidhi
[ya]
12. Ili sahiranyôdaka-dhârâ-pûrvaka-vâgi â Narasappayanavaru
13. Honnakaļsa-dêvagaļige niṇma putra pautra pârampare âgi â-chandrâ
[rkka-]
14. stâyigaļagi sukhadiṇda anubhavisikonḍu bahirendu â grâmada
15. bhûṇiyalu Vâmanamudreya kallanu hâkisi šilâ-sâsanavanu grâma-
16. madhyadalli pratishṭheyannu mâḍisi kotṭevâgi â-šimeyoļaguļla nidhi ni-
17. kshêpa jala pâshâṇa akshîṇi âgâmi sidha sâdhya[m]gaļemba ashṭa-bhôga
18. tēja-svâmyagaļanu nîvu âdhi-kraya dâna parivartanegaļanu naḍesalu [la]-
19. varenda naṇma saruchiyiṇda kotṭa grâmada šilâ-sâsana
20. idake pramâṇam sada-
21. ttâ dviguṇam puṇyam paradattânupâlanam para-dattâpahârê-
22. ṇa sva-dattam nishphalam bhavêt¹ dâna-pâlanayôr madhye dâna-chchhrêyô-
23. nupâlanam dânat svargam avapnôti pâlanâd achyutam padam

Translation.

Be it well. In the 1449th year of the prosperous Śâlivâhana era, the year Sarvajit being current, on the 12th lunar day of the dark half of Jêshṭa, while the illustrious mahâmaṇḍalêshvara Kṛishṇadêvarâya was ruling the earth :—

Under the nirûp of Virasûra Nanjappaḍeyer of Vummuttûr, the great village Totṭavâḍi belonging to his rule has been granted under this stone charter to Honnakaļasadêva, son of Châmarasa of Vummuttûr, of Âslâyana-sûtra, Rukşâkhe and Kâşyapa-gotra, as follows :—

On the 12th lunar day of the dark half of Jyêshṭha, for the merit of Kṛishṇarâya and the spiritual welfare of his father Narasaṇa Nâyaka, we Narasappaya have granted in the presence of Virûpâksha-linga on the banks of Tungabhadrâ in Pampâ-kshêtra to Honnakaļasadêva the following charter on stone of the village (Totṭavâḍi) with pouring of water on gold and of our own free will :—

You might enjoy the village in happiness for as long as the moon and sun endure with your sons and grandsons and their descendants. We have set up in the lands of the village stones marked with the effigy of Vâmana and a stone sâsana in the middle of the village. You may enjoy the eight rights within the boundaries of the village comprising treasure on the surface or underground, water springs, minerals, imperishables, futures, ready and possible income and are entitled to effect the mortgage, sale, gift or barter of the village.

The *pramāṇa* (authority) for this:—Protection of a gift made by another is twice as meritorious as making a gift oneself. By taking away another's gift, one's own gift becomes useless. Between making and maintaining a gift, maintenance is more meritorious than making a gift. By making a gift one goes to Svarga (Heaven); by protecting one (already made) a man goes to a region from which there is no fall.

Note.

This records the gift of the village Tōṭṭavāḍi by Narasappaya under the orders of the chief of Ummattūr named Nanjappaḍeyar for the merit of King Kṛishṇarāya of Vijayanagar, son of Narasā Nāyaka, to a person named Honnakāḷasadēvar, son of Chāmarasa of Ummattūr who belonged to Kāśyapagōtra and Āśvalāyana-sūtra. The usual rights of property over the village were granted, and stones marked with the figure of Vāmana, were set up in the village to mark the boundaries.

The date of the gift is given as 12th lunar day of the dark half of Jyēṣṭha in the year Sarvajit, 1449th year of the Śālivāhana era and corresponds to 26th May 1527 A.D.

The grant is stated to have been made at Pampākshētra.

The usual imprecatory verses conclude the grant.

Nanjarāya Vaḍeyar, chief of Ummattūr, is referred to in several inscriptions (*see* Gundlupet 5 of 1504, 107 of 1512, etc.).

• 58

At the same village Tōṭṭavāḍi, on another slab at the same place near the Nārāyaṇasvāmi temple.

Size 3'—6" × 2'.

Kannada language and characters.

ಅದೇ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2'.

- | | |
|-------------------------------------|----------------------------|
| 1. ಶುಭ ಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು. | 6. ಜ ಬಡರು ತೊಟ್ಟವಾಡಿಗ್ರಾಮ |
| 2. ದಯಶಾಲಿವಾಹನ ಶಕವರುಷ | 7. ವನು ಶ್ರೀಮಾದಪಟ್ಟಣದ ಎರ |
| 3. ೧೫೪೩ ಸಂದದುರ್ಮತಿಸಂ | 8. ಕ್ತಮಠಕ್ಕೆ ನಿವಾರ್ಪಿತಕ್ಕೆ |
| 4. ವತ್ಸರದ ಅಷಾಢ ಬ ೫ ಲು | 9. ಕೊಟ್ಟಿವು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 5. ಶ್ರೀಮತು ಮೈಸೂರ ಚಾಮರಾ | |

Transliteration.

1. śubham astu svasti śrī vijayābhyu-
2. daya Śālivāhana śaka varuṣa
3. 1543 saṃda Durmati-sam-
4. vatsarada Āṣāḍha ba 5 lu
5. śrīmatu Maisūra Chāmarā-

6. ja-oḍeru Toṭṭavâḍi- grâma-
7. vanu śrī Mâdapattāṇada vira-
8. kta-maṭṭhakke sivārppitakke
9. koṭṭevu śrī śrī śrī

Translation.

Good fortune. Be it well. On the 5th lunar day of the dark half of Āshâḍha in the year Durmati, 1543rd of the auspicious Śālivāhana era :—

The illustrious Châmarāja Oḍer of Mysore granted as an offering to Śiva, the village Toṭṭavâḍi for the virakta-maṭha at Mâdapattāṇa.

Note.

This records the gift of the village Toṭṭavâḍi to a Lingâyat matt at Mâdapattāṇa (in Gundlupet Taluk) by the Mysore king Châmarāja Vaḍeyar VI (1617-1637). The date of the gift is given as Ś 1543 Durmati sam. Āshâ. ba 5 and is equivalent to June 28, 1621 A.D. As can be seen from the previous grant, the village had been given nearly 100 years before to a Brahman (?) of Kâśyapagôtra—called Honnakaḷasadêvar in the reign of Kṛishṇarâya.

59

NAGAMANGALA TALUK.

At the village Bellûru in the hobli of Nelligere, writing on *gumbârti* (a pitcher-like vessel on which wicks are put for being lighted with oil at the time of waving lights before the god) in the Mâdhavarâyasvâmi temple.

Kannada language and characters.

ನಾಗಮಂಗಲದ ತಾಲ್ಲೂಕು ನೆಲ್ಲಿಗೆರೆ ಹೋಬಳಿ ಬೆಳ್ಳೂರು ಮಾಧವರಾಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಗುಂಬಾರ್ತಮೇರೆ ಬರೆದಿರುವುದು.

ಬೆ! ಅಧಿ ಮಾದುರಾಯಸ್ವಾಮಿಗೆ || ಅ ||
ಲಗಚಾರ್ಯರ ಮಕ್ಕಳು ಗಂಗಣನವರ ಸೇವಾ ||
ವಿ|| ಚೈ|| ಸು|| ನೈಮಿ|| ಮಂ||

Note.

This records the gift of the above article of worship for the god Âdi Mâdhavarâyasvâmi of Bellûr by Akkasâle (goldsmith) Lingâchârya's son Ganganna. The characters seem to belong to the 19th century A.D.

60

At the same Mâdhavarâyasvâmi temple at Bellûr, on the pillar in the south-west.

Kannada language and characters.

ಅದೇ ಮಾಧವರಾಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ನೈರುತ್ಯ ದಿಕ್ಕಿನ ಕಂಬದಮೇರೆ.

ಶ್ರೀಮಾಧವ

Note.

This merely gives the name Śrī Mādhava. It may be the name of the deity in the temple.

61

At the same village Bellūru, on a pillar in the navaraṅga of the Viśvēśvara temple.

Kannada language and characters.

ಅದೇ ಬೆಳ್ಳೂರು ಗ್ರಾಮದ ವಿಶ್ವೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಉತ್ತರದ ಕಂಬದಮೇಲೆ.

1. ವಿಶ್ವೇಶ್ವರಸ್ವಾಮಿಗೆ

Note.

This registers the construction of the above pillar in the Viśvēśvara temple in the year Ś 1591 (1669 A.D.). No other details are found in the record.

62

Copper plate grant of Āpinahaḷli by the Harati chief Rāyappa Nāyaka, dated Ś 1602, in the possession of Mr. Bramhasūrappa, Jaina Matt, Bellur:

Single plate: Size 12" × 7"

Kannada language and characters.

ಅದೇ ಬೆಳ್ಳೂರು ಗ್ರಾಮದ ಬ್ರಹ್ಮನೂರಪ್ಪನವರು ಹಾಜರಾದ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ: ಪ್ರಮಾಣ 12" × 7".

1. || ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ
2. ಚಾರವೆ! ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭ
3. ವೆ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರುಷಂಗ
4. ಳು ೧೬೦೨ನೆ ರವುದ್ರಿಸಂ ಭಾದ್ರಪದ ಬ ೧೦ ಳ್ಲು ಡಿಳಿ ಕೊಲ್ಲಾಪುರ ಜಿ
5. ನಕಂಚಿಪೆನು ಗೊಂಡೆ ಸಿಂಹಾಸನದ ಸಮಂತ ಭದ್ರಸ್ವಾಮಿಗಳ ಸಿ
6. ಪೈರಾದ ವೀರಸೇನ ಭಟ್ಟಾರಕರವರ ಪ್ರಿಯ ಶಿಷ್ಯರಾದ ಲಕ್ಷ್ಮೀಸೇನ ಭ
7. ಟ್ಟಾರಕರವರಿಗೆ ಆತ್ಮೀಯ ಗೋತ್ರದ ಆಪಸ್ತಂಭನೂತ್ರದ ಯ
8. ಜುಃ ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀಹರಿಸಂಪೇಟ ರಂಗ
9. ಪ್ಪರಾಜರವರ ಪೌತ್ರರಾದ ಕೃಷ್ಣಪ್ಪರಾಜರವರ ಪುತ್ರರಾದ ರಾಯ
10. ಪ್ಪರಾಜರವರು ರತ್ನಗಿರಿ ಬಸ್ತಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಯೀಜಿನೇಶ್ವರ ಸ್ವಾಮಿಪ್ರತಿಷ್ಠಾ
11. ಕಾಲದಲ್ಲಿ ದಾರಾಗೃಹೀತವಾಗಿ ಕೊಟ್ಟುಭೂದಾನದ ದರ್ಮ ಶಾಸನದ ದಾನ
12. ಪಟ್ಟಿಕ್ರಮವೆಂತೆಂದರೆ ಡಿಳಿ ಕೊಲ್ಲಾಪುರ ಜಿನಕಂಚಿಪೆನುಗೊಂಡೆ ಸಿಂಹಾ
13. ಸನದ ಸಮಂತಭದ್ರ ಸ್ವಾಮಿಗಳ ಶಿಷ್ಯರಾದ ವೀರಸೇನಭಟ್ಟಾರಕರವರ ಶಿಷ್ಯರಾ
14. ದ ಲಕ್ಷ್ಮೀಸೇನಭಟ್ಟಾರಕರವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರದ ಆಪಸ್ತಂಭನೂ
15. ತ್ರದ ಯಜು ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀಹರಿ
16. ತಿ ಸಂಪೇಟ ಸರಜ ರಂಗಪ್ಪರಾಜರವರ ಪೌತ್ರರಾದ ಕೃಷ್ಣಪ್ಪ
17. ರಾಜರವರ ಪುತ್ರರಾದ ರಾಯಪ್ಪರಾಜರವರು ರತ್ನಗಿರಿ ಬಸ್ತಿ ದೇವ
18. ಸ್ಥಾನದಲ್ಲಿ ಯೀಜಿನೇಶ್ವರಸ್ವಾಮಿಪ್ರತಿಷ್ಠಾ ಕಾಲದಲ್ಲಿ ದಾರಾಗೃಹೀತವಾ
19. ಗಿ ಕೊಟ್ಟು ಭೂದಾನ ದರ್ಮಶಾಸನದ ದಾನಪಟ್ಟಿ ಕ್ರಮವೆಂತೆಂದರೆ ಡಿ

20. ಫಿ ಕೊಲ್ಲಾಪುರ ಜಿನಕಂಚಿಪೆನುಗೊಂಡಸಿಂಹಾಸನದ ಸಮಂತಭದ್ರಸ್ವಾ
21. ಮಿಗಳ ಶಿಷ್ಯರಾದ ವೀರಸೇನಭಟ್ಟಾರಕರವರ ಶಿಷ್ಯರಾದ ಲಕ್ಷ್ಮೀಸೇನಭಟ್ಟಾರಕ
22. ರವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರದ ಅಪಸ್ತಂಭಸೂತ್ರದ ಯಜುಃ ಶಾಖಾ
23. ಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಹರಿತಿಸಂಪೇಟ ಸರಜ ರಂಗಪ್ಪ
24. ರಾಜರವರ ಪಾತ್ರರಾದ ಕೃಷ್ಣಪ್ಪರಾಜರವರ ಪುತ್ರರಾದ ರಾಯಪ್ಪರಾ
25. ಜರವರು ರತ್ನಗಿರಿಬಸ್ತಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಯೇಜಿನೇಶ್ವರಸ್ವಾಮಿಪ್ರತಿಷ್ಠಾಕಾಲ
26. ದಲ್ಲಿ ಧಾರಾಗೃಹೀತವಾಗಿ ಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನದ ದಾನಪಟ್ಟಿ
27. ಕ್ರಮವೆಂತೆಂದರೆ ಯೀರತ್ನಗಿರಿಸ್ಥಳದಲ್ಲಿ ಆನಾದಿಆಗಿಯಿದ್ದಂಥಾ ಬ
28. ಸ್ತಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಜಿನೇಶ್ವರಸ್ವಾಮಿಗೆ ಆರಾಧನೆ ನಡೆಯದೆ ಯಿದ್ದಂ

ಹಿಂಭಾಗ—

29. ಥಾದರಲ್ಲಿ ನೀಪು ಮತಸಂರಕ್ಷಣ್ಯಕರ್ತೃರಾಗಿ ಪುದ್ಧವಿಸಿದಂಥಾ ಯೋ
30. ಗನಿಷ್ಠರಾದರಿಂದ ಯೀದೇವಸ್ಥಾನವನೂ ಪುನಃ ಜಿನ್ನೋದ್ಧಾರವಮಾಡಿ
31. ಸಂಪ್ರೇಕ್ಷಣೀಪ್ರತಿಷ್ಠೆಯನೂಮಾಡಿ ದೇವತಾನಿತ್ಯಪ್ರಭವಪುರಾವ್ವರ್
32. ಕಾಲಪು ನಡೆದು ಅನುಕೃತ ನಮಗುವುಂಟಾಗುವ ರೀತಿಗೆ ನಡೆಸಿಧಿರಾಗಿ
33. ಅದು ನಿಮಿತ್ಯ ಆ ಮಹೋತ್ಸವಕಾಲದಲ್ಲಿ ನಿಮಗೆ ನಮ ಸಿರೆಹದ ಸೀಮೆ
34. ಯೊಳಗಣ ಸಂತ ದೊಡ್ಡೇರಿ ಹೋಬಳಿಗೊಡಿದ ಬಡುವನಹಳ್ಳಿ ಸ್ತ
35. ಳ ದೊಳಗಣ ಅಖಿನಹಳ್ಳಿಯನೂ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾ
36. ಗೃಹೀತವಾಗಿ ತ್ರಿವಾಚಪು ತ್ರಿಕರಣಯುಕ್ತವಾಗಿ ಧಾರೆಯನೆ
37. ರದು ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂತಾ ಯೆರೆನೆಲ ಕೆನೆಲಕಾ
38. ಡಾರಂಧನೀರಾರಂಭ ಅಣಿ ಅಚ್ಚು ಕಟ್ಟು ಯಾತ ಕಪಿಲೆಗೊಡೆಗೊ
39. ಯಿಲುಕೆರೆಕುಂಟೆ ಕಾಲುವೆ ಮೊದಲಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂತಾ ಪರಿಸ್ತರಣ
40. ದೊಳಗಾಗಿ ಪುತ್ಪತ್ತಿ ಆದಂತಾ ನೆಕಲಸುವನ್ನಾರ್ಥದಾಯ ನೆಕಲಭತ್ತಾ
41. ದಾಯವನೂ ನಿಮ ಶಿಷ್ಯಪಾರಂಪರ್ಯುಪು ಅನುಭವಿಸಿಕೊಂಡು ಸು
42. ಖದ್ವಲಿಯಹುದೆಂದು ಬರಿಸಿಕೊಟ್ಟ ದಾನಪಟ್ಟಿ || ಸ್ತದತ್ತಾದ್ವಿಗು
43. ಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
44. ಸ್ತದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ಶ್ರೀರಾಮಾ

Transliteration.

1. || śubham astu || naimas tūṅga-śiras-chumbi-chāṃdra-chāmara-
2. chāravaḥ | trailōkya-nagararāmbha-mūlastambhāya Śambha-
3. ve || svasti śrī jayābhyudaya Śālivāhana śakavarushaṅga-
4. ḷu 1602 ne Ravudri sam | Bhādrapada ba 10 ḷlu Dillī-Kollāpura Ji-
5. nakamechi Penugomḍe simhāsanaḍa Samanta-bhadra-svāmigaḷa śi-
6. shyarāḍa Virasēnabhaṭṭārakaravara priya-śishyarāḍa Lakshminīsēna Bha-
7. ṭṭārakaravarige Ātrēya-gōtrada Āpastambha-sūtrada Ya-
8. juḷ-śākhādyayigalāḍa śrīman mahārāja śrī Harati Sammēṭa Raṅga-
9. ppa-rājaravara putrarāḍa Kṛishṇappa-rājaravara putrarāḍa Rāya-
10. ppa-rājaravarū Ratnagiri-basti dēvasthānadalli yi Jinēsvara-svāmi-pratishṭhā-
11. kālādalli dārāgrīhṭṭavāgi kōṭṭa bhūdānada darma-śāsanada dāna-
12. paṭṭe-krama vemteṇḍare Dillī Kollāpura Jinakamechi Penugomḍe simhā

13. sanada Samantabhadra-svāmigaḷa śishyarāda Virasēna Bhaṭṭāraḱaravara
śishyarā-
14. da Lakshmisēna Bhaṭṭāraḱavarige Ātrēya-gōtrada Āpastambha-sū-
15. trada Yajusākhādhyāyigalāda śrīman mahārāja śrī Hara-
16. ti Sammēta Saraja Raṁgappa-rājaravara pautrarāda Kṛishṇappa-
17. rājaravara putrarāda Rāyappa-rājaravaru Ratnagiri-basti-dēva-
18. sthānadalli yī Jinēsvara-svāmi-pratishṭhā-kāladalli dārāgrīhītavā-
19. gi koṭṭa bhūdāna dharmma-sāsanada dānapaṭṭe-kramavemtemdare Di-
20. lli Kollāpura Jinakamchi Penugomde sinhāsana Samantabhadrasvā-
21. migala śishyarāda Virasēna Bhaṭṭāraḱaravara śishyarāda Lakshmisēna
Bhaṭṭāraka-
22. ravarige Ātrēya gōtrada Āpastambha sūtrada Yajuḥ-sākhā-
23. dhyāyigalāda śrīman mahārāja śrī Harati sammeṭa Saraja Raṁgappa-
24. rājaravara pautrarāda Kṛishṇappa-rājaravara putrarāda Rāyappa rā-
25. jaravaru Ratnagiri basti dēvasthānadalli yī Jinēsvara svāmi pratishṭhākāla-
26. dalli dhārāgrīhītavāgi koṭṭa bhūdāna dharmma sāsanada dānapaṭṭe
27. kramavemtemdare yī Ratnagiri sthāladalli anādiyāgiyiddamthā ba-
28. sti dēvasthānadalli Jinēsvara-svānige ārādhane naḱeyade yiddam-

Back—

29. thādaralli nīvu mata-samrakshaṇva-karttarāgi vudbhavisidamthā yō-
30. ga-nishṭharādarimda yi-dēvasthānavanū punaḥ jirnnōddhārava māḱi
31. samprōkshane pratishṭheyanū māḱi dēvatā nitya vaibhavavu sārṇva-
32. kālavu naḱadu ā sukṛita namagu vumṭāguva ritige naḱasidhirāgi
33. adu nimitya ā mahōtsavā-kāladalli nimage namma Sirehada sime-
34. yolaḱaṇa Samte Doḱḱēri hōbaḱi gūḱida Baḱuvanahaḱṣṭha-
35. ḱadolagaṇa Āpinahaḱḱiyanū sa-hiraṇyōḱaka-dāna-dhārā-
36. grīhītavāgi trivāchavu trikaṇa-yuktavāgi dhāreyane-
37. radu koṭṭevāgi ā grāmakke saluvantā yare-nela keṇṇela kā-
38. dārambha nīrārambha aṇe achchukaṭṭu yāta kapile gūḱegū-
39. yilu kere kuṇṭe kālve modalāgi ā grāmakke saluvantā paristarāṇa-
40. ḱolaḱāgi vutpatti āḱantā sakala-suvarnnādāya sakala-bhaṭṭā-
41. dāyavanū nimma śishyapāramparyyavu anubhaviṣi koṇḱu su-
42. khaḱalli yihudemdu barasi koṭṭa dānapaṭṭe | sva-dattād dvigu-
43. ṇam puṇyam paradattānupālanam | paradattāpahārēṇa
44. sva-dattam nishphalam bhavēt || Śrīrāmā

Translation.

Good fortune. Praise of Śambhu.

Be it well. In the year 1602 of the auspicious Śālivāhana era, in the year Raudri, on the 10th lunar day of the dark half of Bhādrapada:--The illustrious

mahārāja Rāyapparāja, son of Kṛishṇapparāja and grandson of Harati-sammêṭa Saraja Rangapparāja of Âtréyagôtra and Âpastambha-sûtra, granted the *dānapaṭṭe* (deed of gift) of the charter of the gift of land made with pouring of water at the time of the consecration of the god Jinêśvara in the basti temple of Ratnagiri, to Lakshmisêṇa-bhaṭṭāraka, beloved disciple of Vīrasêṇa-bhaṭṭāraka who was a disciple of Samantabhadrasvâmi of the throne of Dillī, Kollâpura, Jinakanchi and Penugonḍe :—

(These details regarding the donor, the donee and the time of the gift are repeated twice again in lines 12-27).

Whereas in this place of Ratnagiri in the basti temple existing from eternity, no worship was paid to the god Jinêśvara and in such a moment you were born as protector of faith and by your work of yôga renovated this temple and performed samprôkshana (purification) and consecration and thereby enabled the divine worship to be carried on in proper form at all time and enabled us to get the merit thereof :—

On account thereof we have granted at the time of that great festival to you the village Âpinahallī in Baḍuvanahallī-sthala in Sante Dodḍêri-hobli in our Sirehada-sîme with pouring of water on gold at the time of the gift with the *trivâcha* (speaking thrice) and *trikarana* (mind, speech and body). You may therefore enjoy in peace in succession from teacher to disciple all the income in gold and paddy that is obtained within the boundaries thereof including all the *yare-nela* (black cotton soil fields?), kennela (red soil), kâḍâramba (lands watered by rain), nîrâramba (lands irrigated by tanks, etc.), *ane* (dam), *achchukattū* (area of arable land?), *yātu* (picottah), *kapile* (water-lift), *gūḍe* (heaps of grain?), *gūyalu* (corn reaped), tanks, ponds, canals, etc., of the village. To this effect is this *dānapaṭṭe* (roll of gift) caused to be written.

Maintaining of another's gift is twice as meritorious as one's own gift. By taking away a gift made by another, one's own gift is rendered fruitless. Śrī Râmâ.

Note.

This single copper plate record refers to the gift of a village called Âpinahallī in Sirehada-sîme (province of Sîrya) to a Jaina Guru Lakshmisêṇabhaṭṭāraka, disciple of Virasêṇa-bhaṭṭāraka, who was a disciple of Samantabhadrasvâmi, at the time of consecration of the Jina image in the Ratnagiri-basti temple. The guru is said to be the pontif of the Jainas at Conjeevaram (Kanchi), Penugonḍe (Anantapur District), Kollâpura and Delhi. The donor is the chief of Harati named Rāyapparāja, son of Kṛishṇapparāja and grandson of Saraja Rangapparāja.

The date is given as Ś 1602 Raudri sam. Bhâdrapada ba 10 and corresponds to 7th September 1680 A. D.

Lakshmisêṇabhaṭṭāraka, simhâsanâdhiśa of Dillī, Kollâpura, Jinakanchi and

Penugonḍe is referred to in a record of the village Bellūr (E. C. IV, Nagamangala 43) belonging to the reign of the Mysore King Dēvarāja Oḍeyar.

A stone inscription of the same date (Ś 1602) belonging to the village Āpanahalli records the gift of the village by a Harati chief. Owing to lacunae in the inscription the name of the donee is not given and the donor is called by mistake Harati . . . Ayapparāja (E. C. XII, Maddagiri Taluk 12). For the genealogy of Harati chiefs, *see* Epigraphia Carnatica, Vol. XI, Introduction p. 27 ; Vol. XII, Introduction p. 14.

63

At the village Binḍiganavale in the hobli of Binḍiganavale, on a pillar in the navaraṅga of the Kēśava temple.

Size 2'—3" × 1'—6".

Kannada language and characters.

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು ಬಿಂಡಿಗನವಲೆ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಈಶಾನ್ಯದ ಕಂಬದಲ್ಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 2½' × 1½'.

- | | |
|-----------------------|------------------|
| 1. ಸಾಧಾರಣ ಸಂವತ್ಸ | 6. ವನಾಥ ದೇವರ ರಂಗ |
| 2. ರದ ಫಾಲ್ಗುಣ ಸು ೧ ೮ | 7. ಮಂಜಪದಧಂಮ |
| 3. ರ ರೇಷದರೆಂಮರ್ವ | 8. ದಕಂಭಾ ಮಂ |
| 4. ರ ಮಗ ನೋಟದ ಪ | 9. ಗಮಹಾ ಶ್ರೀಶ್ರೀ |
| 5. ಡರಿ ದೇವನು ಶ್ರೀ ಕೇಶ | |

Note.

This records that the above pillar in the raṅgamantapa of the Kēśavanātha temple was the gift of Nōṭada (shroff or examiner of coins) Paṇḍaridēva, son of Remmarasa of Leha on Sunday the 1st lunar day of the bright half of Phālguna in the year Sādhāraṇa.

The date is not expressed in terms of Śaka era. The characters seem to belong to the early Vijayanagar type, and Sādhāraṇa may be taken as equivalent to 1370 A. D. and the whole date may correspond to Sunday, 16th February 1371 A.D.

64

At the village Binḍiganavale in the hobli of Binḍiganavale, on a pillar fixed in the sou heru wall opposite Garuḍa shrine in the navaraṅga of the Kēśava temple.

Kannada language and characters.

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು ಬಿಂಡಿಗನವಲೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲೆ ಗರುಡ ಸನ್ನಿಧಿಯ ಎದುರಿಗೆ ದಕ್ಷಿಣದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಂಬದಲ್ಲೆ.

- | | |
|---------------------|------------------|
| 1. ಮಾವನುರಸಾರತಿ ದೇವನ | 2. ಮಗ ಸಿಂಗಂಜನಕಂಬ |
|---------------------|------------------|

Note.

This records the setting up of the above pillar by Singanna, son of Saratidēva of Māvanūr

The characters seem to belong to the 18th century.

65

On the vacant site of Sahukar K. Ugregaḍa of Binḍiganavale on a nisidi pillar.

Size $4\frac{1}{2}' \times 10''$.

Kannuḍa language and characters.

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು ಬಿಂಡಿಗನವರೆ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿ ಸಾಹುಕಾರ್ ಕೆ. ಉಗ್ರೇಗೌಡರ ಖಾಲಿ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ನಿಸಿದಿಯ ಕಂಬ.

ಪ್ರಮಾಣ $4\frac{1}{2}' \times 10''$.

Iನೆಯ ಪಕ್ಕ—

1. ಭದ್ರಮಸ್ತು ಜಿ	7. ದ ಆಷಾಡ
2. ನ ಶಾಸನಾ	8. ಮಾಸದ ಶು
3. ಯ ಶ್ರೀಮತ್	9. ದ್ಧ ದಶಮಿಯು
4. ಸಕವರ್ಷ ಲ	10. ಸೋಮವಾರ
5. ೯೭ ಯ ಯು	11. ಪುಂ ಸ್ವಾತಿನ
6. ವ ಸಂವತ್ಸರ	

IIನೆಯ ಪಕ್ಕ—

12. ಕ್ಷತ್ರಮು ಮಾ	18. ದರವರಮ
13. ಗೆ ಅಮೃತ್ತ	19. ಕ್ಕಳ ನಿಮಿ
14. ಬೈ ಕನಿಯ	20. ತ್ತ ಪರೋಪ
15. ರುರದು ನೋನ್ನು	21. ಕಾರಿಗಳ್ಳ
16. ಸಮಾಧಿ	22. ದ್ಯನನ್ನಿ ಭಟ್ಟಾ
17. ಯಂ	

IIIನೆಯ ಪಕ್ಕ—

23. ರಕರವರ್ಗ್ಗ [ಪರೋಕ್ಷ]	25.
24. ನೆಯ	26. ನಿಲಸಿದರ್

Transliteration.

I SIDE—

1. bhadram astu Ji-	7. da Āshâḍa-
2. na-śâsanâ	8. māsada śu-
3. ya śrīmat	9. ddha daśamiyu
4. Sakavarsha 8-	10. Sômaṡara-
5. 97ya Yu-	11. vum Svâtina-
6. vasamvatsara-	

II SIDE—

12. kshatramumâ-	18. dar avara ma-
13. ge Amṛitta-	19. kkaḷ animi
14. bbe Kantiya	20. ttaparôpa-
15. r uradu nôntu	21. kârigaḷ Pa-
16. samâdhi	22. dmanandi-bhaṭṭa-
17. yim[muḍipī]	

III SIDE—

23. rakar avargge	25.
24. neya	26. nilisidar

• *Translation.*

May good fortune attend Jina-śâsana. In the auspicious Śaka year 897 Yuva-saṃvatsara, on Monday, 10th lunar day of the bright half of Āshāḍha, with the constellation Svāti :—

Amṛitabbe-kantiyar did great penance and died by samâdhi. Her son Padmanandibhaṭṭâraka, benefactor of all without any motive, set up this stone in her memory.

• *Note.*

This is an instance of the death of a Jaina woman by the rite of samâdhi and the building of a memorial for her by her son. The Jaina woman who died is called Amṛitabbe-kanti and her son is named Padmanandibhaṭṭâraka. The last few lines cannot be clearly made out as the letters are much worn out.

The date of the record is given as Ś 897 Yuva saṃvatsara Āshāḍha śu 10 Sômavara Svāti-nakshatra and corresponds to 21st June 975 A.D.

66

At the village Kambadahalli in the hobli of Bṇḍiganavale, on a stone standing to the left of the northern doorway of the ruined Śântîśvara Basti.

Kannāḍa language and characters.

ಅದೇ ಬಿಂಡಿಗನವರೆ ಹೋಬಳಿ ಕಂಬದಹಳ್ಳಿ ಗ್ರಾಮದ ಹಾಳು ಶಾಂತೀಶ್ವರ ಬಸ್ತಿಯ ಉತ್ತರ ಬಾಗಿಲ ಎಡಗಡೆ ನಿಲ್ಲುವ ಕಲ್ಲು. (ಮೈಸೂರು ಸೆಪ್ಟೆಂಬರ್ 128ನೆಯ ಶಾಸನವಾಗಿ ಮುದ್ರಿತವಾಗಿದೆ).

1. [ದ್ರೋಹ]ಫರಟ್ಟದಜ್ಞನಾಯಕ ಗಂಗರಾಜನ ಮಗ ಬೊಪ್ಪದೇವರಿಗೆ ರೂಪಾರಿ
2. ದ್ರೋಹಫರಟ್ಟಾಚಾರಿ ಕನ್ನೆವಸದಿಯಂ ಮಾಡಿದ || ಮಂಗಳಮಹಾ ಶ್ರೀ.

• *Note.*

This short inscription has been noticed in page 5 of the Mysore Archæological Report for the year 1915 and printed in the Hassan District Supplement of Inscriptions (to be published later). But the record has been read more fully now

as a portion of it which was covered with thick coating of white lime and mortar has been cleaned and the letters therein exposed.

The inscription as restored can be translated as follows :—For Boppadêvar, son of [drôha] gharatṭa-dandanāyaka Gangarâja, the architect (rûvâri) Drôha-gharatṭâchâri made this *kanne-basadi* (first basti constructed by a person). Good Fortune.

Gangarâja was a famous general of Vishṇuvardhana, the Hoysala king who ruled from about 1106 to about 1141 A.D. He was a Jaina and is credited with the restoration of several Jaina temples (bastis). He had the title drôha-gharatṭa, a mill-stone to traitors. His son was the general Boppa who caused the present basti at Kambadahalli constructed by a sculptor or architect Drôhagharatṭâchâri.

Boppa is famous as the builder of the fine Âdiśvara basti at Halebidu (E.C. V, Belur 124). The date of its construction is given as Ś 1055 Pramâdi Vaiś ba 5 corresponding to 26th April 1133. The construction of the Śântiśvara-basti must have taken place a few years earlier, about 1130 A.D. in the reign of the Hoysala king Vishṇuvardhana.

No other details are given in the record.

67

KRISHNARAJANAGAR (YEDATORE) TALUK.

At the village Hanasôge in the hobli of Chunchanakatte, on a beam in the navaraṅga of the Âdiśvara-basti.

Kannada language and characters.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಚುಂಚನಕಟ್ಟೆ ಹೋಬಳಿ ಹನಸೋಗಿಯ ಅದೀಶ್ವರ ಬಸ್ತಿಯ ನವರಂಗದ ಪೂರ್ವಮುಖದ ತೋಲೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಹನಸೋಗಿಯ ಹಿರಿಯ ಬಸದಿಯ
2. ಕೊಂಡಿಯ ಕಲ್ಲು ಒರಸೆಯ ಬೊಮ್ಮಿ
3. ಸೆಟ್ಟಿಯರು ಇಕ್ಕಿಸಿದರು.

Transliteration.

1. Hanasôgeya hiriya-basadiya
2. koṇḍiya kalla oraseya Bommi-
3. setṭiyaru ikkisidaru

Translation.

Bommisetṭi set up the koṇḍiya-kallu (link-stone) of the Hiriya basadi of Hanasôge.

Note.

This records the setting up of the above beam by Bommisetṭi. No date is given. The characters seem to belong to the 15th century A.D.

CHAMARAJANAGAR TALUK.

On a slab (broken into two parts) lying near a well in the school compound of the village Kudêru in the hobli of Kudêru.

Size 4' × 1'—6".

Tamil and Grantha characters : Tamil language.

Transliteration.

FRONT—

1. svasti śrī pratâ-
2. pa-chakravartti Vîra-
3. Sômidêvan pra-
4. thuvirâjyam pa-
5. ñi arulâni-
6. rka Śakariyâ-
7. ñdu 1170
8. śenra Sau-
9. mya-samvarsa-
10. rattil Kuduye-
11. ru nilitavunpa-
12. ñun Kom-
13. maiyarum Arumu-
14. laiyir Śirâma-

BACK—

15. dêvar Kêśava-
16. nukku viṭṭa ma-
17. ñ Vammipa-
18. li-chchetabhe-
19. de mañ Kudûr
20. vellikâl ku
21. *kumai datta !*
22. ghna-
23. . . .
24. ñ pa-
25. ñni-
26. kkuḍuttôm

Note.

This records the gift of some land in Vammipaḷli and Kudêru by the community of Kommeyar of Kudêru (called Kuduyeru in the inscription) to a person named Śrîramadêvar Kêśavan of the village Arumulai. A cow and calf are engraved below the record to indicate the gift of land.

The inscription belongs to the reign of the Hoysala king Vîra Śômêśvaradêva (1233–1254 A.D.) and is dated Ś 1170 Saumya corresponding to 1249 A.D. No other details of dating are given.

The community of Kommeyar is referred to in several records (*see* E. C. III, Nanjangud 117 and 118).

TUMKUR DISTRICT.

69

TUMKUR TALUK.

A copper plate grant purchased from Mr. N. P. Lakshmaiyya in the town of Tumkur: Incomplete Ganga record.

3 plates with ring : elephant seal.

Old Kannada characters : Sanskrit language.

Size 9" x 3".

ತುಮಕೂರು ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಮು|| ರಾ|| ಎ. ಪಿ. ಲಕ್ಷ್ಮಯ್ಯನವರು ಹಾಜರಾದಿದ ತಾಮ್ರಶಾಸನ ; ಮೂರು ಹಲಗೆ ಉಂಗುರ ಸಹ ; ಅನೆಯ ಮುದ್ರೆ.

ಪ್ರಮಾಣ 9" x 3".

ಹಳಗನ್ನಡ ಲಿಪಿ : ಸಂಸ್ಕೃತ ಭಾಷೆ.

I PLATE B---

1. ಸ್ವಸ್ತಿ ಚಿಹ್ನೆಗಳಿಗನಂತರ ಗತ ಘನಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ ಕುರಾಮಲಪ್ರಾಪ್ತಮಾವ ಭಾಸನಭಾಸ್ಯ
2. ರಃ ಸ್ವಪಾಳೈಕಪ್ರಹಾರ ಏಣ್ಣಿತ ಮಹಾ ಶಿರಾಸ್ತಮ್ಬಲಬ್ಧ ಬಲಪರಾಕ್ರಮೋ ದಾರುಣಾರಿಗಣವಿದಾರಣೋಪ ಲಬ್ಧಪ್ರಣವಿ
3. ಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾಣ್ವಾಯನನಗೋತ್ರಃ ಶ್ರೀಮತ್ಕೊಬ್ಬಣವರ್ಮಧರ್ಮ ಮಹಾಧಿರಾಜಃ ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ಯಾಗ
4. ತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯ ವಿಹಿತವೃತ್ತಿಃ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯಪ್ರಯೋಜ
5. ನೋ ವಿದ್ವತ್ಪ್ರವಿಕಾಞ್ವಾನನಿಕಪೋಪಲಭೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋ ದತ್ತಕ ಸೂತ್ರ ವೃತ್ತೇಪ್ರ
6. ಣೀತಾ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಪಿತೃಪ್ರತಾಮಹ ಗುಣಯುಕ್ತೋನೇಕಚಾತುರ್ದೃಢನಯು
7. ದ್ವಾವಾಪ್ತಚತುರುದಧಿಸಲರಾಸ್ಪಾದಿತಯಶಾ ಶ್ರೀಮಾನ್ದರಿ ವರ್ಮವಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರೋದ್ಭವ

II A—

8. ಗುರುದೇವತಾಪೂಜನಪರೋ ನಾರಾಯಣ ಚರಣಾನುದ್ಧಾತಃ ಶ್ರೀಮಾನ್ಸಿಂಹಗೋಪ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ
9. ತ್ರ್ಯಮ್ಬಕ ಚರಣಾಂಮೋಹರಜಹ್ನುವಿಶ್ರೀಕೃತೋತ್ತಮಾಂಗಃ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯಃ ಕ್ಷುತ್ಕಾಂಕ್ಷ
10. ಮೋಕ್ಷಪಿಪಿತಾಶನ ಪ್ರೀತಿಕರ ನಶಿತಧರಾಸಿಃ ಕಲಿಯುಗಬಲ ಪಷ್ಕಾವಸನ್ನಧರ್ಮವೃಷೋದ್ಧರಣನಿತ್ಯಸನ್ನದ್ಧಃ
11. ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಶ್ರೀಮತ್ಕದಮ್ಬಕುಲಗಗನಗಭಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಮತ್ಕೃಷ್ಣವ
12. ರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯೋ ವಿಜೃಂಭಮಾಣಶಕ್ತಿತ್ರಯಸಮೃದ್ಧಃ ಸಮ್ಪ್ರಮಾವನತ ಸಮಸ್ತ
13. ಸಾಮಸ್ತ ಮಣ್ಣರೋ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂರಿತಾನ್ತರಾತ್ಮಾನಿರವಗ್ರಹಃ ಪ್ರಧಾನಶಾಸ್ತ್ರೋವಿದ್ವತ್ಸು
14. ಪ್ರಥಮಶಕ್ತಿಗ್ರಣಃ ಶ್ರೀಮಾನ್ಕೊಬ್ಬಣ ಮಹಾಧಿರಾಜಃ ಅವಿನೀತನಾಮಾ ತತ್ಪುತ್ರಃ ವಿಜೃಂಭಮಾಣ ಶಕ್ತಿತ್ರಯಃ

II B—

15. ಅನ್ದರಿ ಅಲತೂಪ್ಪುರಂಗಳೊಪ್ಪೆನ್ನಗರಾದ್ಯನೇಕಸಮರಮುಖ ಮುಖತ ಪ್ರಹತಶೂರ
16. ಪುರುಷಪಶೂಪಹಾರ ವಿಘನವಿಹಸ್ತೀಕೃತಕೃತಾನ್ತಾಗ್ನಿಮುಖಿ[ತಿ]ಕಿರಾತಾರ್ಜುನೀಯಪಶ್ಚಾದತನಗ್ಗಣೀಕಾ
17. ಕಾರಃ ದುರ್ವಿನೀತನಾಮಧೇಯಃ ಶ್ರೀಮಾನ್ಕೊಬ್ಬಣವೈದ್ಯರಾಜಃ ತಸ್ಯಪುತ್ರಃ ದುದ್ಧಾನ್ತವಿಮದ್ಧವಿಮೃದಿತ ವಿಶ್ವ

18. ಮೃರಾಧಿಪ ಮೌಲಿಮಾಲಾಮಕರನ್ನ ಪುಷ್ಪಾಪಿಷ್ಪಾ ರೀಕ್ರಿಯಮಾಣಚರಣಯುಗಲನಳಿನಃ ಶ್ರೀ
19. ಮಾನ್ಯೋದ್ಭಿಣಿ ವೃದ್ಧರಾಜೋ ಮುಷ್ಕರ ದ್ವಿತೀಯ ನಾಮಧೇಯಃ ತದಾತ್ಮಜಃ ಉದಿತೋದಿತಸಕಲದಿಗ್ಗುರ
20. ಪ್ರಥಿತಸಿನ್ತುರಾಜಮುಕ್ತಜನನೀಕಃ ಶ್ರೀವಿಕ್ರಮಪ್ರಥಿತನಾಮಧೇಯಃ ಶ್ರೀಮಾನ್ಯೋದ್ಭಿಣಿ ಮಹಾ
21. ಧಿರಾಜಃ ಚತುರ್ದಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗಮವಿಮಲಮತಿಃ ವಿಶೇಷತೋನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ

III A---

22. ವಕ್ತ್ರಪ್ರಯೋಕ್ತೃ ಕುಶಲೋ ರಿಪುತಿಮಿರನಿಕರ ನಿರಾಕರಣೋದಯಭಾಸ್ಕರಃ ಪ್ರವರವಿದ್ವಮುಗ್ಧಲಲನಾಜನೈ
23. ಕರತಿಪುಷ್ಪಃ ತಸ್ಯಪುತ್ರಃ ಆನೇಕಸಮರ ಸಮ್ಪಾತವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲಶಾಭಿಪಾತವ್ರಣಸಂರೂಢಭಾ
24. ಸ್ವದ್ವಿಜಯಲಕ್ಷಣ ಲಕ್ಷೀಕೃತವಿಶಾಲ ವಕ್ಷಸ್ಥಲಃ ಶಕ್ತಿತ್ರಯಸಮನ್ವಿತಃ ಸಮಧಿಗತಸಕಲಶಾಸ್ತ್ರಾ
25. ತ್ವತತ್ವಃ ಸಮಾರಾಧಿತತ್ರಿವರ್ಗಃ ನಿರವದ್ಭಚರಿತಃ ಪ್ರತಿದಿನಮಭಿವದ್ಧಮಾನ ಪ್ರಭಾವಃ ಶ್ರೀಮಾನ್ಯೋದ್ಭಿ
26. ಣಿ ಮಹಾಧಿರಾಜಃ ಭೂವಿಕ್ರಮ ದ್ವಿತೀಯನಾಮಧೇಯಃ ಅಪಿಚ ನಾನಾ ಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತಭ
27. ಟೋರಃಕವಾಚೋತ್ತಿತಾಸ್ಯಗ್ಧಾರಾನ್ವಾದಪ್ರಮತ್ತದ್ವಿಪಶತ ಚರಣಕ್ಷೋದಸಮೃದ್ಧಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇ
28. ನ್ದ್ರನ್ನರಪತಿಮಜಯದ್ಯೋವೇಳನ್ವಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀ ವಲ್ಲಭಾಖ್ಯಾನ್ಸಮರಶತಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿರಾಸಃ[ಃ]

III B—

29. ತಸ್ಯಾನುಜೋ ನತನರೇನ್ದ್ರಕಿರೀಟಕೋಟಿ ರತ್ನಾಕ್ಷರದೀಧಿತಿವಿ[ರಾ]ಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಮ್ಯಾ ಸ್ವಯಂ ವೃತಪತಿ
- ನ್ಮವ ಕಾಮನಾಮಾ ಶಿ
30. ಪ್ಲಪ್ರಿಯೋರಿಗಣದಾರಣಗೀತಕೀರ್ತಿಃ ಲಕ್ಷ್ಮೀಲವಕ್ಷಸ್ಥಲಿಸ್ತಾಂಹರತಿಮುರರಿಪೋಮ್ನೀತಿಮಕ್ರಪ್ಪುಮೀಪ್ಸೇ ಶು
- ದ್ಧಾರಾಮಸ್ಯ
31. ವೃತ್ತಿಃ ಬುಧಜನಮಹಿತಾಂ ಮಾನವೀಂಸ್ವೀಕರೋತಿ ನಿವ್ವಾಚ್ಯೋಲೋಕಧೂರ್ತಃ ಪರಯುವತಿಹರೋ ದೇವ
- ರಾಜೋಪಿ ನಿನ್ದ್ಯಃ ಚಿತ್ರಂಕಿಂ
32. ಚಾತ್ರಚಿತ್ರಂ ಫಲಮಪರಮತಃ ಕಿನ್ನುಶಿಷ್ಟಪ್ರಿಯತ್ವೇ ತಸ್ಯಕೋಂಗುಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮಾರಾಪ
33. ರ ನಾಮಧೇಯಸ್ಯ ಪಾತ್ರಸ್ಸಮವಗತಸಕಲಕರಾಕರಾಪ ತತ್ಪನ್ನಮವನತಸಮಸ್ತ ಸಾಮನ್ತಮಕು
34. ಟತಟಘಟಿತಬಹಲತ್ವವಿಲಸದವರಧನುಃಖಣ್ಣಮಣ್ಣಿ ತಚರಣನುಖಮಣ್ಣಲಿಸ್ಸುರಾಸುರಬೃನ್ದಬೃನ್ದಾರಕ ವ
35. ನ್ವೈಮಾನ ನಾರಾಯಣ ಚರಣನಿಪಿತಭಕ್ತಿಶ್ಯೂರಪುರುಷ ತುರಗವರವಾರಣಘಟಾಸಂಘಟ್ಟದಾರುಣ ಸಮುರಶಿರಸಿದ

Transliteration

I PLATE B—

1. svasti jitaṃ bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrīmaj-Jâhnavêya-kulâmalâ- vyômâvabhâsana-Bhâska-
- 2 rah sva-khâlgaika-prahâra-khaṇḍita-mahâ-silâ-stambha-labdha-bala-parâ-kramô dâruṇâri-gaṇa-vidâraṇôpalabdha-vraṇa-vi-
3. bhûshaṇa-vibhûshitah Kâṇvâyana-sagôtraḥ śrīmat Kōṅgaṇivarmanâ-dharimma-mahâdhirâjaḥ tasya putraḥ pitur anvâga-
4. ta-guṇa-yuktô vidyâ-vinaya-vihita- vṛittih samyak-prajâ-pâlana-mâtrâdhi-gata-râjya-prayôja-
5. nô vidvat-kavi-kâñchana-nikashôpala-bhûto Nitisâstrasya vaktri-prayôktri-kuśalô Dattaka-sûtra-vrittê[h]pra-
6. nêtâ śrīman Mâdhava-mahâdhirâjaḥ tat-putraḥ pitri-paitâmahâ-guṇa-yuktô-nêka-châturddanta-yu-
7. ddhâvâpta-chatur-udadhi-salilâ-svâdita-yaśâ śrīmân(d) Harivarmanma- mahâ-dhi-râjaḥ tat-putrô dvija-

II A—

8. guru-dēvatā-pūjana-parō Nārāyaṇa-charaṇānuddhyātaḥ śrīmān Viṣṇu-gōpa-mahādhiraḥ tat-putraḥ
9. Tryambaka-charaṇāmbhō-rha-rajah-pavitri-kṛitōttamāṅgaḥ sva-bhuja-bala-parākrama-kraya-kṛita-rājyaḥ kshut-kshā-
10. mōshṭha-piṣitāśana-pṛitikara-naśita-dharāsiḥ Kaliyuga-bala-paṅkāvasanna-dharmma-vṛishōddharaṇa-nitya-sannaddhaḥ
11. śrīmān Mādhava-mahādhiraḥ tat-putraḥ śrīmat Kadamba-kula-gagana-gabhasti-māliṇaḥ śrīmat-Kṛiṣṇa-
12. rmma-mahādhiraḥ priya-bhāginēyō vijṛimbhamāṇa-śakti-traya-sampannaḥ sambhramāvanata-samasta-
13. sāmanta-maṇḍalō vidyā-vinayātisaya-paripūritāntarātmā niravagrahaḥ pradhāna-sauryō vidvatsu
14. prathama-śaṇyaḥ śrīmān Koṅgaṇamahādhiraḥ Avinīta-nāmā tat-putraḥ vijṛimbhamāṇa-śakti-trayaḥ

II B—

15. Andari Alattūr-Pporuḷore Pernnagarādyanēka-samara-mukha-makha-huta-prahata- śūra-
16. puruṣa-paśūpahāra-vighasa-vihasṭikṛita - Kṛitāntāgnimukha - Kirātārjunīya-pañchadaśa-sargga-ṭikā-
17. kārāḥ Durvinīta-nāmadhēyaḥ śrīmān Koṅgaṇi-Vṛiddharājaḥ tasya putraḥ durddānta-vimarḍa-vimṛidita-viśva-
18. mbharādhipa-mauli-mālā-makaranda-puñja-piñjari-kriyamāṇa-charaṇa-yugala-naḷinaḥ śrī-
19. mām Koṅgaṇi-Vṛiddha-rājō Mushkara-dvitiya-nāmadhēyaḥ tad-ātmajaḥ uditōdita-sakala-digantara-
20. prathita- Sindhurāja-duhitri-jananīkaḥ Śrīvikrama-prathita-nāmadhēyaḥ śrīmān Koṅgaṇi-mahā-
21. dhiraḥ chaturdaśa-vidyā-sthānādhigama-vimala-matiḥ visēshatō' nava-sēshasya Nīti-śāstrasya

III A—

22. vaktri-prayōktri-kuśalō ripu-timira-nikara-nirākaraṇōdaya-Bhāskaraḥ prava-vidaḡdha-mugdha-lalanā-janai-
23. ka-rati-pañchaḥ tasya putraḥ anēka-samara-sampāta-vijṛimbhita-dviradaradana-kulīśabhigāta-vraṇa-samprūḍha-bhā-
24. svad-vijaya-lakṣaṇa-lakṣikṛita-viśāla-vakshasthalaḥ śakti-traya-samantvitaḥ samadhigata-sakala-śāstrā-
25. rttha-tatvaḥ samārādhita-tri-varggaḥ niravadya-charitaḥ pratidinam abhivarddhamāṇa-prabhāvaḥ śrīmān Koṅga-

26. ni-mahādhirāṇa Bhūvikra na-dvitiya-nāmadhēyaḥ apicha nānā-hēti-
prahāra-pravighaṭita-bha-
27. tōrah-kavāṭōtthitā-srigdhārā-svāda-pranatta-dvipa-śata - charaṇa - kshōda-
samnarda-bhīmē samgrāmē Pallavē
28. ndraṃ narapatim ajayad yō Velandābhidhānē rājā Śrīvallabhākhyas
samara-śata-jayāvāpta-Lakshmī-vilāsa

III B—

29. tasyānujō nata-narēndra-kirita-kōṭi-ratnārka-dīdhiti-vi[rā]jita-pādapad-
maḥ Lakshmyā svayaṃ-vṛita-patirḥ Navakāma-nāmā śi-
30. śhṭa-priyō'ri-gaṇa-dāraṇa-gīta-kīrttiḥ Lakshmīm vakshasthalasthām ha-
rati Muraripōm kīrttim akraśtūm īśhṭē śuddhā Rāmasya
31. vṛittiḥ budha-jana-mahitām mānavīm svīkarōti nirvāchyō Lōkadhūrttaḥ
para-yuvati-harō Dēvarājōpi nindyaḥ chitraṃ kiṃ
32. chātra chitraṃ phalam aparaṃ ataḥ kinnu śiśhṭa-priyatvê[h]tasya Komgu-
ni-mahārājasya Śivamārāpa-
33. ra-nāmadhēyasya pautras samavagata-sakala-kalā-kalāpa-tatvas samava-
nata-samasta-sāmanta-maku-
34. ṭa-tata-ghaṭita-bahala-ratna-vilasat-amara-dhanuḥ-khaṇḍa-maṇḍita-chara-
ṇa-nakha-maṇḍalas surā-sura-brinda-brindāraka-va-
35. ndyamāna-Nārāyaṇa-charaṇa-nihita-bhktiś śūrapurusha-turaga-vara-vāra-
ṇa-ghaṭā-saṃghaṭṭa-dāruṇa-samara-śirasi da

I Plate B—

1. स्वस्ति जितम्भगवता गतघनगगनाभेन यद्वनाभेन श्रीमज्जान्हवेय कुलामलव्योमावभासन
भास्क
2. रः स्वखाळगैक प्रहारखण्डितमहाशिलास्तम्भलब्ध बलपराक्रमो दारुणारि गणविदारणोप-
लब्धव्रणवि
3. भूषणविभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्कणिवर्मधर्ममहाधिराजः तस्य पुत्रः पितु-
रन्वाग
4. त गुणयुक्तो विद्याविनयविहितवृत्तिः सम्यक्प्रजापालनमात्राधिगत राज्यप्रयोज
5. नो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्त्रप्रयोक्कुशलो दत्तकसूत्रवृत्ते [:] प्र
6. णेता श्रीमान् माधवमहाधिराजः तत्पुत्रः पितृपैतामहगुणयुक्तो नेकचातुर्दन्तयु
7. द्वावाप्त चतुर्दधिसलिलास्वादितयशा श्रीमान् द्वरिवर्ममहाधिराजः तत्पुत्रो द्विज

II A—

8. गुरुदेवतापूजनपरो नारायणचरणानुद्ध्यातः श्रीमन्निष्णुगोपमहाधिराजः तत्पुत्रः
9. त्र्यम्बकचरणाम्भोर्हरजः पवित्रीकृतोत्तमांगः स्वभुजबलपराक्रमकयक्रातराज्यः श्रुत्वा
10. मोष्टपिशिताशनप्रीतिकरनशितधरासिः कलियुगबलपङ्कावसन्नधर्मवृषोद्धरण नित्यसन्नद्धः
11. श्रीमान् माधवमहाधिराजः तत्पुत्रः श्रीमत्कदम्बकुलगगन गभस्तिमालिनः श्रीमत्कृष्ण व
12. र्म महाधिराजस्य प्रियभागिनेयो विजृम्भमाण शक्तित्रयसम्पन्नः सम्भ्रमावनत स्मस्त
13. सामन्तमण्डलो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रहः प्रधानशौर्यो विद्वत्सु
14. प्रथमशण्यः श्रीमान् कोङ्कणमहाधिराजः अविनीतनामा तत्पुत्रः विजृम्भमाणशक्तित्रयः

II B—

15. अन्दरि अलच्छू प्पौरुळोरे पेन्नगरायनेकसमरमुखमखहुत प्रहतशूर
16. पुरुषपशूपहार विघसविहस्तीकृतकृत्तान्ताग्निमुख किरातार्जुनीय पञ्चदशसर्गटीका
17. कारः दुर्विनीतनामधेयः श्रीमान् कोंङ्गणिवृद्धराजः तस्य पुत्रः दुर्दान्तविमर्दविमृदिताविश्व
18. म्भराधिप मौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगलनलिनः श्री
19. मान्कोङ्गणिवृद्धराजो मुष्कर द्वितीय नामधेयः तदात्मजः उदितोदितसकलदिगन्तर
20. प्रथित सिन्धुराजदुहितृजननीकः श्रीविक्रमप्रथितनामधेयः श्रीमान् कोंङ्गणिमहा
21. धिराजः चतुर्दशविद्यास्थानाधिगमविमलमतिः विशेषतो नवशेषस्य नीतिशास्त्रस्य

III A—

22. वक्र प्रयोक्त्र कुशलो रिपुतिमिरनिकरनिराकारणोदयभास्करः प्रवरविदग्धमुग्धललनाजनै
23. करति पञ्चः तस्य पुत्रः अनेकसमरसम्पातविजृम्भितद्विरदरदनकुलिशाभिघातव्रणसंरूढभा
24. खद्विजयलक्षणलक्षीकृतविशालवक्षस्थलः शक्तित्रयसमन्वितः समधिगतसकलशास्त्रा
25. र्थं तत्त्वः समाराधितत्रिवर्गः निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमान् कोंङ्ग
26. णिमहाधिराजः भूविक्रमद्वितीय नामधेयः अपि च नानाहेतिप्रहारप्रविघटित भ
27. टोरः कवाटोत्थितासुगंधारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द भीमे संग्रामे पल्लवे
28. न्द्रन्नरपतिमजयद्यो वेळन्दाभिधाने राजा श्रीवल्लभाख्यस्समरशतजया वासलक्ष्मीविलास

III B—

29. तस्यानुजो नत नरेन्द्रकिरीटकोटिरत्नार्कदीधिति वि [ग] जितपादपद्मः लक्ष्म्या स्वयंवृत
- पतिर्नवकाम नामा शि
30. श्रुप्रियोरिगणदारणगीतकीर्त्तिः लक्ष्मीं वक्षस्थलस्थां हरति मुररिपोम्कीर्त्तिमक्रुमीष्टे शुद्धा-
- रामस्य
31. वृत्तिः बुधजनमहितां मानवीं स्वीकरोति निर्वाच्यो लोकधर्त्तः परयुवतिहरो देवराजोपि
- निन्द्यः चित्रं किं
32. चात्रचित्रं फलमपरमतः किञ्चुशिष्टप्रियत्वेः तस्य कौण्डिणिमहाराजस्य शिवमाराप
33. रनामधेयस्य पौत्रः स्समवगतसकलकलाकलापतत्त्वस्समवनतसमस्तसामन्तमकु
34. ट तट घटितवहलरत्नविलसदमरधनुः खण्डमण्डितचरणनखमण्डलस्सुरासुरवृन्दवृन्दारकव
35. न्यमान नारायणचरणनिहितभक्ति इशूरपुरुषतुरगवरवारणघटासंघट्टदारुणसमरशिरसिद

Note.

This Ganga record, while describing the achievements of Śrīpurusha, does not register any grant nor can we make out to which king of the Ganga dynasty it relates. Hence its date, too cannot be determined. It must be, however, later than the period of the Ganga King Śrīpurusha (C 788 A.D. according to Jouveau Dubrueil).

The epithets given in praise of the Ganga kings and their genealogy up to Śrīpurusha resemble mostly those given in the Maṇṇe plates of Yuvarāja Mārasimha, son of Śivamāra Saigoṭṭa, up to line 29, and hence the translation of that record up to line 29 may be taken as that of the present record with certain additions and omissions. (See E. C. IX, Nelamangala 60.)

The epithets found in the present record and not found in the Maṇṇe plates may be stated here. These are met with mostly in other Ganga Plates.

Line 10.

‘kshut-kshâmôshthapīsitâśana-pritikara-nīśita-dhârâsêh.’

The meaning of this epithet in praise of Mâdhava, son of Vishṇugôpa is: Possessed of a sharp sword ever pleasing the flesh-eating demons emaciated with hunger (*see* Nallâla grant of Durvinîta, p. 69, M. A. R. 1924).

Line 12.

‘sambhramâvanata-samasta-sâmantha-maṇḍalah.’

This epithet is in praise of Avinîta. It may be translated as: Before whom all the feudatory kings bow with eagerness.

Line 15.

The name Poruḷare, a place of battle in which Durvinîta is said to have been victorious, seems to be given in our plates as Poruḷore.

Line 17.

The epithet ‘śrīmân Kongaṇi-vṛiddha-râjah’ given in our plates for Durvinîta is omitted in the Maṇṇe plates.

Line 19.

The same epithet ‘Kongaṇivṛiddharâjah’ is given in our plates for Mushkara and omitted in the Maṇṇe plates.

Lines 19—20.

The epithet ‘uditôdita-sakala-digantara-prathita-Sindhurâja-duhitṛi-jananîkah’ in our plates for Śrîvikrama is omitted in the Maṇṇe plates. It means: Having as mother the daughter of Sindhurâja who had great fame in all the quarters.

Line 20.

The epithet ‘śrīmân Kongaṇi-mahâdhirâjah’ in praise of Śrîvikrama in our plates is omitted in the Maṇṇe plates.

Line 22.

The epithet ‘pravara-vidagdha-mugdha-lalanâ-janaika-rati-panchah’ in praise of Śrîvikrama in our plates is omitted in the Maṇṇe plates. The epithet means: A cupid in sporting with accomplished and gentle women.

Line 24.

The epithet ‘śakti-traya-samanvitah’ in praise of Bhûvikrama is also not found in the Maṇṇe plates. It means: Possessed of three śaktis (constituents of royal power).

Line 25.

The epithet ‘śrīmân Kongaṇi-mahâdhirâjah’ for Bhûvikrama is also omitted in the Maṇṇe plates.

Line 28.

The form Veḷanda is given for Viḷanda, a place of battle.

Lines 30—32.

The verse ‘Lakshmiṃ vaksha-sthalasthâṃ harati Muraripôḥ kîrtim âkrashtum īshṭe śuddhâṃ Rāmasya vṛittim budha-jana-mahitâṃ Mānavim svīkarôti nirvāchyô lōkadhūrttāḥ para-yuvati-harô Dêvarâjôpi nindyah chitram kim chātra chitram phalam aparam atah kinnu śisṭapriyavé.’ This stanza is not found in the Maṇṇe but found elsewhere and translated thus: Established at the breast of Lakshmi he takes away the fame of Muraripu (Vishṇu), desires the pure character of Rāma, assents to the doctrine of Manu revered by the wise; inexpressible terror to the world, as a seducer of others’ young wives he is a blameless Dêvarâja (Indra); how wonderful! and what greater wonder then can be the fruit of the affection of the good? (E. C. XII, Tumkur 23, Hebbur Plates: translation by Rice, p. 7.)

Line 33.

The epithet applied to Śrīpurusha, grandson of Śivamāra, as ‘samavagata-sakala-kalâ-kalâpatatvah’ in the present plates is not found in the Maṇṇe plates. It means: Who understands the truth of the multitude of all the *kalās* (branches of learning).

Line 34.

The epithet ‘surâsura-brinda-brindâraka-vandyamâna’ is omitted in the Maṇṇe plates. It may be translated as: One who receives obeisance from the assemblage of suras, asuras and brindârakas. It is an epithet in praise of the god Nârâyaṇa.

No further details are given in the record. Hence it is not translated fully. The characters are clear and orthography has few errors. The record appears to be a genuine set of *Ganga plates* of the 9th century A.D. from its paleography and contents. But it is incomplete as the record does not go beyond line 35 in the third plate. Apparently there were other plates in the record which have been lost.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page in the Report	Inscription number in the Report	Date	Ruler
			CHALUKYAS.
121	23	No date	Vikramādityarasa (Vikramāditya II)
129	30	16th regnal year: Ś 592 Vaiśākha Purnami (670 A.D.)	Vikramāditya (II)
137	31	....	Vikramāditya (VI) Tribhuvanamalla.
			GANGAS.
117	22	No date	Konguṇi A r a s a r (Śrī-purusha ?)
121	23	No date	Konguṇi A r a s a r (Śrī-purusha)
196	69	....	....
			KADAMBA CHIEFS.
143	36	No Date, C 1034 A.D.	Nītimahārāja
145	37	Chāl. Vikrama 21 Dhātu Kārtika Nandīśvaradashtami—27th Oct. 1096 A.D. (Nandīśvaradashtami occurs on Ashādha śu 8, Kār. śu 8 and Phāl. śu 8 each year.)	Eṛeyanga

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records the death of a warrior named Dāsiamman, servant of Konguṇi-Arasar (Ganga King Śrīpurusha) during the capture of Kanchi by the forces of Vikramādityarasa (Vikramāditya II).

A copper plate record: gives the usual genealogy of the Western Chālukya Kings from Pulakēsi to Vikramāditya (I) and records the grant of some lands to certain Brahmans named Bālunka, Kōnanka, etc., by the King encamped at Malliyūr to the west of Kānchī-pura. The grant is said to have been made by the King at the instance of the Ganga prince Mādhava and his queen who was a daughter of Raṇarāgavarmma, elder brother of Vikramāditya. The grant is said to have been issued by the mahā-sandhi-vigrahika Jayatsēna. The name of the engraver is Bhāgyabala.

Fragmentary grant.

A vīragal inscription records the fight at Bāgivūr in which Katti-Arasar, a subordinate of Konguṇi Arasa? takes part. A warrior named Bhānudāsa, servant of Konguṇi-Arasa (Śrīpurusha) is said to have fought and died in the battle.

[See under Chalukyas.]

Incomplete copper plate record. It gives the usual genealogy of the Western Ganga Kings up to Śrīpurusha and then stops.

Vīragal record: Mentions the heroism of Mācha of the village Kōgōḍ whose inhabitants allied themselves with those of Tagarenāḍ district during the invasion by Baṇḍara Dunma Kāṭayya in the war of Nītimahārāja.

Records the construction of a Jaina basadi by Asavabbarasi, queen of Ereyanga. Ereyanga's genealogy is given as follows: In the Kadambāmnāya (Kadamba family) was born Jayavarma, king of Paṭṭalige; his descendant was Raṇaki; Raṇaki's son was Hṛiduva; his son Būta; his son Chiṇṇa; Chiṇṇa's son by his wife Śuggiyabbarasi was Ereyanga who gave shelter to Ālvas (Ālvara) against the attack by Nṛiparatna. He defeated the troops of Chōlika and protected Jakkaladēva. His son by the queen Yēchāmbikā was Chiṇṇa and his son Erega or Ereyanga. His queen Asavabbarasi built a basadi and a woman named Māchhave-ganti, disciple of the Jaina-guru Ravichandra of Dēsigagaṇa, made a grant of land for the same.

List of Inscriptions published in the Report

Page in the Report	Inscription number in the Report	Date	Ruler
			NOLAMBAS.
176	48	No Date, C 11th century	Rakkasa Nolamba Pāṇiga
			HOYSALAS.
193	66	No Date, C 1130 A.D.	[Viṣṇuvardhana]
171	43	Ś 1111 Kīlaka Amāvāse, Sūrya- grahana, Śukravāra, 24th August 1188 ?	Ballāḷa II
173	44	Pramādiḥa Pushya śu 3 Sōmavāra, 27th December 1193.	Do
141	55	Ś 199 Krōdhana Vais śu 7—27th April 1205 ?	.... ....
174	45	No Date	[Ballāḷa II] ?
126	26	Ś 1151, Virōdhi Chai. ba 30, Sōma- vāra, Sankramaṇa Vyatipāta--26th March 1229 A.D. Monday, Mēsha sankramaṇa on the previous day.	Narasimha II
175	46	Śubhakṛit, 1242, A.D.	Sōvidēva
175	47	Do	Do
195	68	Ś 1170 Saumya 1249 A.D.	Sōmēśvara
179	52	Bahudhānya Bhādrapada ba 10 Sō— 12th Sept. 1278 A.D. ?	Narasimha III
107	8	No Date	[Narasimha III]
179	53	Śubhakṛit, Phāl śu 14 Ādivāra—3rd March 1303 A.D. ?	Ballāḷa III

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Vīragal : Records the death of a warrior in the completion of a vow to die for his master, the King.

Records the construction of a basadi (Śāntīśvara basti at Kambadahalli) by the architect Drôhagharattāchāri under orders of Boppadēva son of Gangarāja.

Records the grant of some land, etc., for the god Gangēśvara at Hemmanahalli by Heggade Mahādēva, under orders of Mokhari Lakkayya, father of the queen Bammala-mahādēvi.

Incomplete record : Mentions the queen Bammala-mahādēvi.

A vīragal record. The eleven nāḍs are said to have made a grant to a warrior named Lakkaya who seized the cattle of the village Aravalli on their behalf. The names of Kumāra Lakshmīdhara-daṇḍanāyaka and of Vīraballāḷa ruling at Hallavūr are mentioned as the General and King under whose authority the nāḍs functioned.

An incomplete vīragal record. Some land in Kaṇṇattahalli is stated to have been granted to a warrior Kesavayadēva by certain gaḍas who had encamped (guḍi-bittiddalli) in Marivase-sīme. No date is given. The king is not named.

Records some grant to the temple of Kalidēva at Lōkiyakere by a customs officer Gōparasa, who was a subordinate of the mahāpradhāna Polālvadaṇṇāyaka. The grant was to be supervised by the mummuri-daṇḍangal (merchants) of the village.

Records the setting up of a pillar (in front of the Śankarēśvara temple at Hemmanahalli) by a gaḍa.

Similar record relating to the same temple.

Records the gift of some land in the villages Vammipalli and Kudēru to some person by Kommeyar of Kudēru (Kuduyēru).

Records the construction of a temple by a goldsmith of the village Ālugōḍ named Kētāchāri Bōgāchāri.

Records the gift of some land to the Brahmans of the brahmapuri named Perumāle-pura set up by mahāpradhāna Perumāledēva-daṇṇāyaka at Bemattanūr (Chitaldrug).

Records the grant of taxes on oil-mills at Kuṛibūru for the perpetual lamp in the Heggēśvara temple at the place, the grant being made by Heggade Tikkayya under the orders of the mahāpradhāna-sarvādhikāri sēnādhipatihiriya-daṇḍanāyaka Lakumayya. No Śaka year is given, but only cyclic year Śubhakrit is named.

List of Inscriptions published in the Report

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR KINGS.
152	39	Vijaya, Kārtika śu 1 Budhavāra— 25th October 1413 A.D.	Dēvarāya II
155	41	Ś 1356 Ānanda, Māgha ba 5 Hasta nakshatra, Sunday—9th January 1435 A.D. Irregular.	Do
111	15	Rākshasa, Phāl ba 12—14th March 1436 A. D.	Do
183	57	Ś 1449 Sarvajit Jyēsh. ba 12—26th May 1527 A.D.	Krishṇarāya
112	16	Kali 4628 Śālivāhana Ś 1449 Sarvva- jit Āshā ba 10 Ādityavāra—23rd June 1527 A.D., Sunday.	Do
			DUMMI CHIEF.
108	9	Ś 1386 Pārthiva Bhādra ba 10, Bhānu- vāra, Pushya-nakshatra—15th Sep- tember 1465 A.D.	Mahānāyakāchārya Dummi Virappanāyaka.
			UMMATTUR CHIEF.
183	57	Ś 1449, Sarvajit Jyēsh ba 12	Nanjappodeyar ...
			HARATI CHIEFS.
187	62	Ś 1602, Raudri Bhādra ba 10—7th September 1680.	Rāvapparāja, son of Kri- shṇapparāja, and grand- son of Saraja Rangappa- rāja.
115	20	Hēmaḷambi C. 1657 A.D.	Timmanṇanāyaka

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Registers the gift of a village Bekkinahalli in Godumalenād by Teppada Yīśvara-dēva's grandson Mādaṇṇa to the Viraśaiva guru Māḷigeya Mallināthadēva as maṭha-mānya-dharma in the name of the donor's mother, Gaurādēvi.

Records the performance of *samprokshana* (purifying ceremony) to the utsava vigrahas of the gods Prasanna Kēśava, etc., at Nuggihalli *alias* Vijaya Sōmanāthapura by local officer (adhikāri) Chikka Bhīmaṇṇa, son of Jālada Bhīmissetti prabhu of Yelahankanād and palace officer while Kaṭṭigeya Guṇḍappa Nāyaka was governing Nuggiyahalli-nād.

Merely gives the name of the King. Incomplete.

Records the gift of the village Toṭṭavāḍi to Honnakaḷasadēva of Kāśyapagōtra by Nanjappodeyar, Chief of Ummattūr.

An instance of a *nambugeya sāsana* (charter of guarantee) granted by Rāmaṇṇa Nāyaka, agent for Chinṇappa-Nāyaka to the eighteen gauḍu-praje of the village Dummi promising that he would not levy unjust dues or taxes on the villages.

Records the construction of the central hall (rangamaṇṭapa) of the temple of the Tiruvengala-nātha (now called Ranganātha) at Hoṛakeri by mahānāyakāchārya Dummi Virapanāyaka. No overlord is named.

See under Vijayanagar.

Copper plate grant: records the gift of the village Āpinahalli in Baḍuvananalli-sthala in Sante Dodḍēri Hobali in Sirehadasīme (Śīrya) by the mahārāja Harati Sammēta Rāyappara to the Jaina guru Lakshmīsēna-bhaṭṭāraka at the time of the consecration of the god Jinēśvarasvāmi in the basti at Ratnagiri which is said to have been renovated by the Jaina guru. The record ends with the word Śrī Rāmā, which may stand for the signature of the chief.

Records the grant of some land as *umbali* to a barber named Tammaya by mahānāyakāchārya Haratiya Timmaṇṇanāyaka Ayanavaru in the cyclic year Hēmaḷambi. No Śaka year is given.

List of Inscriptions published in the Report

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE KINGS.
185	58	Ś 1543 Durmati Āshā ba 5—June 28, 1621	Chāmarāja Voḍeyar
156	42	Ś 1747 Pārthiva Kār. śu 15 Friday—25th November 1825.	Kṛishṇarāja Voḍeyar
		MISCELLANEOUS DATED	
192	65	Ś 897 Yuva Āshā śu 10 Monday Śvātinakshatra—21st June 975, Monday (previous day Svāti).	....
140	34	Ś 949 Vais ba 13 Śanivāra Aśvini nakshatra—6th May 1027.	....
105	4	No Date—C. 1355 ....	....
177	49	Ś 1342 ? Jaya Mār ba Uttarāyaṇa Samkrānti—C. 1414.	....
104	1	Ś 1385 Śōbhakṛit Kār śu 15—27th October 1463 ?	....

arranged according to Dynasties and Dates —*concl'd.*

Contents and Remarks

Registers the grant of the village Tottavāḍi by the king to the virakta-maṭha (Lingāyat Matt) of the village Mādāpaṭṇa.

A sannad : registers the gift of certain villages Binakanahalli, Mēgaḍahalli and Nāgalagere in Sōsale taluk by the king to the guru Śaṭakōpa Śrīrangānāthasvāmī of Ahōbala maṭha for the daily services of the god Lakshmīnrisimha of the matt and for the feeding of the Brahmans in the matt, etc.

A Jaina samādhi record : states that a nun named Amṛitabbe-kantiyar died by samādhi and that her son named Padmanandi-bhaṭṭāraka built a pillar (nisidiya-kamba) in her memory.

Records that one Ayyāla-Māyati Katayira with the titles Bhadrāvatāra, Kaliyuga-Madana, etc., obtained the office of pergaḍe (Arumaravattīli chāyila perggaliṭaṇa) of Satapaḷa.

Records the construction of the temple of Sampige Siddēśvara (at Chitaldrug) by Hariyaṇṇa son of Hiriya Siddaṇṇa. His brother Sōvaṇṇa is stated to have built the tower in front of the temple. From other inscriptions it is known that Sōvaṇṇa built the above tower in about 1355 A.D. in the reign of Bukka I. No date however is given in the record itself.

Records the gift of a stone oil-mill and a land by a daṇṇāyaka (name worn out) son of Mahālinga Daṇṇāyaka for a perpetual lamp in the temple at Kumārabīḍu. Date irregular.

Jaina record of nistige recording the death of a person named Gummiseṭṭi. Date irregular.

APPENDIX A.

List of Photographs taken during the year 1938-39.

Serial No.	Size	Description	View	Village	District
1	8½" × 6½" ...	Krishnasvami temple	Processional image, front	Tonnur ...	Mandya
2	Do ...	Do ...	Do back	Do ...	Do
3	Do ...	Do ...	Do ...	Do ...	Do
4	Do ...	Do ...	Stone image ...	Do ...	Do
5	6½" × 4¾" ...	Do ...	South-west view of garbhagriha.	Do ...	Do
6	Do ...	Do ...	South-east view of the temple with uyyale-kamba.	Do ...	Do
7	Do ...	Kailasesvara temple	South-east view ...	Do ...	Do
8	Do ...	Darga ...	Front view ...	Do ...	Do
9	8½" × 6½" ...	Narasimha temple ...	Narasimha ...	Do ...	Do
10	Do ...	Do ...	Ramanujacharya ...	Do ...	Do
11	12" × 10" ...	Srikanthesvara temple	Front tower ...	Nanjangud ...	Mysore
12	Do ...	Do ...	View from south-east ...	Do ...	Do
13	Do ...	Do ...	Back view of gopura, etc. from the 1st floor.	Do ...	Do
14	8½" × 6½" ...	Do ...	Back view of front gopura.	Do ...	Do
15	Do ...	Do ...	Bull ...	Do ...	Do
16-22	12" × 10" ...	Do ...	Saiva saints ...	Do ...	Do
23	6½" × 4¾" ...	Do ...	Do ...	Do ...	Do
24	Do ...	Do ...	Pillars in navaranga ...	Do ...	Do
25	12" × 10" ...	Do ...	Bhakta vigrahas ...	Do ...	Do
26	6½" × 4¾" ...	Do ...	Do ...	Do ...	Do
27	12" × 10" ...	Karnataka map ...	...	...	...
28	6½" × 4¾" ...	Do ...	...	...	...
29	12" × 10" ...	Do another ...	...	...	...
30	6½" × 4¾" ...	Do do ...	...	...	...
31	Do ...	Archæological Office Museum.	Vaidyesvara figure, front	Mysore ...	Mysore
32	Do ...	Do ...	Do back	Do ...	Do
33	10" × 8" ...	Stone inscriptions ...	Ganga King Satyavakya	...	...
34	Do ...	Do ...	Do another	...	...
35	Do ...	Copper plate inscription of Avinita.	...	...	...
36	Do ...	Do ...	...	...	...
37	6½" × 4¾" ...	Do ...	Seal ...	...	...
38	8½" × 6½" ...	Madhavaraya temple	South-west view ...	Bellur ...	Mandya
39	Do ...	Madhavaraya temple	Madhava ...	Do ...	Do
40	Do ...	Do ...	Venugopala ...	Do ...	Do
41	Do ...	Isvara temple ...	View ...	Do ...	Do
42	6½" × 4¾" ...	Do ...	Venugopala ...	Do ...	Do
43	Do ...	Do ...	Kesava ...	Do ...	Do
44	Do ...	Do ...	Karugal ...	Do ...	Do
45	8½" × 6½" ...	Chunchangiri hill ...	View ...	...	Do
46	6½" × 4¾" ...	Do ...	Cave doorway ...	...	Do

APPENDIX A.—*contd*

Serial No.	Size	Description	View	Village	District
47	8½" × 6½" ...	Kesava temple ...	South-east view ...	Nagalapur...	Tumkur
48	Do ...	Do ...	South-west view ...	Do ...	Do
49	Do ...	Do ...	Interior ...	Do ...	Do
50	6½" × 4¼" ...	Do ...	South-east view ...	Do ...	Do
51—55	Do ...	Do ...	Wall images ...	Do ...	Do
56	8½" × 6½" ...	Isvara temple ...	South-west view ...	Do ...	Do
57	Do ...	Do ...	Sukhanasi doorway ...	Do ...	Do
58	Do ...	Do ...	Wall images ...	Do ...	Do
59	6½" × 4¼" ...	Do ...	Do ...	Do ...	Do
60	8½" × 6½" ...	Gangadharesvara temple ...	Stone bell ...	Turuvekere	Do
61	Do ...	Sankaresvara temple...	Front view ...	Do ...	Do
62	12" × 10" ...	Srinivasa temple ...	Srinivasa ...	Nonavinakere	Do
63	6½" × 4¼" ...	Do ...	Koneri Iyengar ...	Do ...	Do
64	12" × 10" ...	Gopalakrishna temple ...	Kesava ...	Do ...	Do
65	Do ...	Do ...	Venugopala ...	Do ...	Do
66	Do ...	Do ...	Processional image front ...	Do ...	Do
67	Do ...	Do ...	Do back ...	Do ...	Do
68	8½" × 6½" ...	Isvara temple ...	Interior view ...	Do ...	Do
69	6½" × 4¼" ...	Do ...	Doorway ...	Do ...	Do
70	Do ...	Do ...	Pillar ...	Do ...	Do
71	Do ...	Do ...	Mahishasuramardini ...	Do ...	Do
72	8½" × 6½" ...	Kesava temple ...	South-east view ...	Tandaga ...	Do
73	Do ...	Do ...	Interior view ...	Do ...	Do
74	Do ...	Do ...	North-east view ...	Do ...	Do
75	6½" × 4¼" ...	Gavisiddesvara hill ...	Gavi doorway ...	Do ...	Do
76	8½" × 6½" ...	Lakshminarasimha temple, ...	Lakshminarasimha ...	Vighnasante	Do
77	Do ...	Do ...	Venugopala ...	Do ...	Do
78	8½" × 6½" ...	Lakshminarasimha temple ...	Kesava ...	Do ...	Do
79	Do ...	Do ...	Mahishasuramardini ...	Do ...	Do
80	12" × 10" ...	Do ...	South view ...	Do ...	Do
81	6½" × 4¼" ...	Do ...	North view ...	Do ...	Do
82	Do ...	Isvara temple ...	South-west view ...	Do ...	Do
83	8½" × 6½" ...	Bettesvara temple ...	Kesava ...	Agrahara-belguli.	Hassan
84	Do ...	Do ...	Sukhanasi doorway ...	Do ...	Do
85	6½" × 4¼" ...	Do ...	Sarasvati ...	Do ...	Do
86	Do ...	Do ...	Saptamatrika ...	Do ...	Do
87	12" × 10" ...	Lakshminarasimha temple. ...	Ceiling ...	Nuggihalli	Do
88	10" × 8" ...	Do ...	Do ...	Do ...	Do
89	8½" × 6½" ...	Do ...	Doorway of Venugopala shrine. ...	Do ...	Do
90	Do ...	Kesava temple ...	Kesava ...	Dindagur ...	Do
91	Do ...	Isvara temple ...	Side view ...	Do ...	Do
92	6½" × 4¼" ...	Gadderamesvara temple ...	Bull ...	Chennarayapatna.	Do
93	Do ...	Do ...	Back view ...	Do ...	Do
94	Do ...	Durga temple ...	Torana ...	Do ...	Do
95	8½" × 6½" ...	Janardana temple ...	South-west view ...	Anekere ...	Do
96	Do ...	Do ...	Ceiling ...	Do ...	Do

APPENDIX A.—*concl'd.*

Serial No.	Size	Description	View	Village	District
97	6½" × 4¾" ...	Janardana temple ...	Stone image ...	Anekere ...	Hassan
98—99	12" × 10" ...	Narasimha temple ...	Inscription stone ...	Grama ...	Do
100	8½" × 6½" ...	Do ...	Do ...	Do ...	Do
101	12" × 10" ...	Vindhyagiri hill ...	Gomatesvara ...	Sravanabelgola.	Do
102	8½" × 6½" ...	Do ...	Do ...	Do ...	Do
103	6½" × 4¾" ...	Do ...	Do ...	Do ...	Do
104	Do ...	Do ...	Figure of Chamundaraya	Do ...	Do
105	8½" × 6½" ...	Do ...	Ceiling in front of Gomata	Do ...	Do
106	Do ...	Do ...	Bandari basti doorway	Do ...	Do
107	6½" × 4¾" ...	Isvara temple ...	Front view ...	Aghalaya ...	Mandya
108	Do ...	Do ...	Interior view ...	Do ...	Do
109	Do ...	Do ...	Jain figures ...	Do ...	Do
110	8½" × 6½" ...	Hariharesvara temple	Harihara ...	Malagur ...	Do
111	12" × 10" ...	Mahalingesvara temple	Sukhanasi ceiling ...	Santebachahalli.	Do
112	8½" × 6½" ...	Do ...	Doorway ...	Do ...	Do
113	Do ...	Chennakesava Temple	Pillar ...	Nagalapura	Tumkur
114—115	12" × 10" ...	Jain basti ...	Back view ...	Kambadahalli	Mandya
116	8½" × 6½" ...	Do ...	View from north ...	Do ...	Do
117—120	Do ...	Do ...	Towers ...	Do ...	Do
121	6½" × 4¾" ...	Do ...	Jaina figure ...	Do ...	Do
122	Do ...	Do ...	Female figure ...	Do ...	Do
123	12" × 10" ...	Santinatha basti ...	Ceiling ...	Do ...	Do
124	8½" × 6½" ...	Do ...	Female figure ...	Do ...	Do
125	Do ...	Do ...	Male figure with chauri bearers.	Do ...	Do
126—135	Do ...	Do ...	Mythological friezes ...	Do ...	Do
136—137	6½" × 4¾" ...	Do ...	Dvarapalas ...	Do ...	Do

APPENDIX B.

List of Drawings prepared during the year 1939-40.

1. Sketch Map of Sravana Belagola.
2. Sketch Map of Chandragiri.
3. Narasimha Temple, Tonnur — Ground Plan.
4. Madhavaraya Temple, Bellur — Do
5. Channakesava Temple, Nagalapura — Do
6. Panchakuta Basti, Kambadahalli — Do

APPENDIX C.

List of books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the year 1938-39.

Sl. No.	Title of the book	Remarks
1	Annual Report on South Indian Epigraphy for the year ending 31st March 1935.	Received from the Manager of Publications, Delhi
2	Archiv Orientalni, Vol. X, Nos. 1-2, June 1938 ...	Received in exchange from Orientalni Ustav-Praha III, Vlasska 19, Czechoslovakia.
3	Texts in Chinbook Jargon by Melville Jacobs ...	Received from the Librarian, University of Washington Library, Seattle, U.S.A.
4	Indian Art and Letters, Vol. XII, No. 1, 1938 ...	Received from the Indian Society, London.
5	Memoirs of the Archæological Survey of India, No. 54, The Buddhist Antiquities of Nagarjunakonda, Madras Presidency.	Received from the Manager of Publications, Delhi.
6	Modern Mysore, by A. Padmanabha Iyer ...	Received from the Registrar, University of Mysore, Mysore.
7	Epigraphia Indica, Vol. XXIII, Part VI, April 1936	Do the Manager of publications, Delhi.
8	The Advaitasiddhi with the Gurucandrika, Vol. I	Do the Curator, Government Oriental Library, Mysore.
9	The Mysore University Calendar for 1937-38, Vol. II	Do the Registrar, University of Mysore, Mysore.
10	Indian Coins acquired by the British Museum, London, by J. Allan.	Do the Secretary, British Museum, London.
11	Annual Report on the Archæological Survey of Ceylon for 1937.	Do the Archæological Commissioner, Ceylon.
12	Memoirs of the Archæological Survey of India, No. 57, The Numeral Signs of the Mohenjo-daro Script by Allan S. C. Ross.	Do the Manager of Publications, Delhi.
13	Achievements of Indian Raj, by R. S. Thayur ...	Do the Registrar, University of Mysore, Mysore.
14	Footfalls from Palaces, by Charles Bernard ...	Do do
15	Mediaeval Jainism, by B. A. Saletore ...	Do the Author.
16	Archæological Survey of India, Annual Report 1935-36 by J. F. Blakiston, C.I.E.	Do the Manager of publications, Delhi.
17	A Guide to Talkad ...	Do the Superintendent, Government Printing, Bangalore.
18	Yajurvedam by Ashrir M. R. Jambunathan (Tamil)	Presented by the Author.
19	Question Papers of the University of Mysore, 1938	Received from the Registrar, University of Mysore, Mysore.
20	The Economic Charts of the Mysore State and its districts (1936-37), by G. L. Swamy.	Do the Chief Secretary to Government, Bangalore.
21	Founders of Vijayanagar, by S. Srikantaya ...	Purchased.
22	Epigraphia Indica, Vol. XXIII, Part VII, July 36	Received from the Manager of Publications, Delhi.
23	Do Vol. XXIV, Part I, January 37	Do do
24	Tarka Tandavam of Sri Vyasatirtha, Vol. III ...	Do the Curator, Government Oriental Library, Mysore.

APPENDIX C.—*contd.*

Sl. No.	Title of the book	Remarks
25	A descriptive catalogue of the Sanskrit manuscripts in the Government Oriental Library, Vol. I-Vedas	Received from the Curator, Government Oriental Library, Mysore.
26	His Excellency the Viceroy's Visit to Mysore, January 1939.	Do the Chief Secretary to Government, Bangalore.
27-39	"India" from 1921-22 to 1933-34 (13 volumes) ...	Do the Registrar, University of Mysore, Mysore.
40	A Guide to and a Directory of Hassan—a Souvenir—1939.	Do the Secretary, Hassan Cattle Show Souvenir Advisory Committee, Hassan.
41	Epigraphia Indica, Vol. XXIV, Part II, April 1937	Do the Manager of Publications, Delhi.
42	Memoirs of the Archaeological Survey of India, No. 58, Rajagriha in ancient literature.	Do do
43	Repertoire D' Art Et D' Archæologie Année 1936	Do the Superintendent, Government Printing and Stationery, Bombay.
44	Annual Report of the Archæological Department of His Exalted Highness the Nizam's Dominions for 1934-35.	Do the Director of Archæology, Hyderabad.
45	Do for 1935-36.	Do do
46	An Island community ...	Do the Librarian, University of Washington Library, Seattle, U. S. A.
47	Inter-racial Marriage in Hawaii ...	Do do
48	The Philippines, a nation in the making ...	Do do
49	Founders of Vijayanagar ...	Do the Registrar, University of Mysore, Mysore.
50	Proceedings of the Prehistoric Society for 1938 (July-December).	Do the Secretary, Prehistoric Society, London.
51	Do do (January-July)	Do do
52	New Asia, an organ of oriental culture and thought—April 1939.	Do The Registrar, University of Mysore, Mysore.
53	The Journal of the Benares Hindu University, Vol. III, Nos. 1 and 2.	Received from the Editor, Journal of the Benares Hindu University, Benares.
54	Mysore University Calendar for 1938-39, Vol. I ...	Received from the Registrar, University of Mysore, Mysore.
55	Do Vol. II ...	Do do
56	The New Indian Antiquary, Vol. II, No. 1, April 1939.	The Editor, New Indian Antiquary, Poona.
57	A Guide to the Buildings and Gardens, Delhi Fort	The Manager of Publications, Delhi.
58	The Adyar Library Bulletin, Vol. III, Part 28, May 1939.	The Editor, Adyar Library Bulletin, Adyar.
59	Epigraphia India, Vol. XXIV, Part III, July 1937	The Manager of Publications, Delhi.
60	The Mysore Muzrai Manual ...	The Muzrai Commissioner in Mysore, Bangalore.
61	The Manual of Sri Saumyakesava temple, Velapuri	Do do
62	Do of Sri Chamarajesvara temple, Chamarajanagar.	Do do
63	Do of Sri Kalasesvarasvami temple, Kalasa.	Do do
64	Do of Sri Ranganathasvami temple, Seringapatam.	Do do
65	Do of Sri Srikanthesvarasvami temple, Nanjangud.	Do do

APPENDIX C.—*concl'd.*

Sl. No.	Title of the book	Remarks
66	The Manual of Sri Narayanasvami temple, Melkote.	The Muzrai Commissioner in Mysore, Bangalore.
67	Co-operation as a constructive force.	The Registrar, University of Mysore, Mysore.
68	Indic Manuscripts and Paintings.	Do do
69	Andhra Sahitya Parishat Patrika, 1939, April-May.	The Editor, Andhra Sahitya Parishat Patrika, Rajahmundry.
70	Memoirs of Archæological Survey of India. No. 55.	The Manager of Publications, Delhi.
71	Epigraphia Indica, Vol. XXIV, Part IV, October 1937.	Do do
72	The New Indian Antiquary, Vol. II, No. 3, June, 39.	The Editor, New Indian Antiquary, Poona.
73	Sardesai Commemoration Volume, Editor: S. K. Tikekar.	Purchased.
74	Mediæval Indian Sculpture in the British Museum by Ramaprasad Chanda.	Do
75	Chinese Buddhism by Rev. Joseph Edkins, P.H.D. ...	Do
76	India under the British Crown by B. D. Basu ...	Do
77	Rise of the Christian Power in India by B. D. Basu	Do

APPENDIX D.

Expenditure on the Archæological Department, Mysore, during the year 1938-39.

I. Salaries :—				Rs.	a.	p.
	Director's Allowance (Rs. 50 per month)	...	...	600	0	0
	Assistant to the Director (Rs. 300-25-350)	...	...	3,958	5	0
	Architectural Assistant (Rs. 200-20-300-half)	...	...	1,800	0	0
	Establishment	...	...	6,055	12	0
	Watchman for excavation area (allowance)	...	...	65	0	0
				12,479	1	0
II.	Travelling Allowance	...	...	932	0	0
III.	Office Expenses:—					
	(1) Contingencies	...	...	598	14	3
	(2) Museum	...	...	32	12	0
	(3) Printing charges	...	...	1,208	7	0
	(4) Clothing to menials	...	...	48	6	0
	(5) Furniture	...	...	83	0	0
	(6) Photographs for sale	...	...	199	13	0
IV.	Library	...	...	5	4	0
	Total of I, II, III and IV	...	...	15,587	9	3
Add—Receipts remitted to the Treasury—						
	(Being the sale proceeds of publications and photographs)	360	7	0
	Grand Total	15,948	0	3

ANNUAL REPORT FOR 1939.

ERRATA.

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INDEX

A

	PAGE		PAGE
Abbūr, <i>village</i> ,	23	Amṛitanāthapura, <i>same as Channarāyapaṭṇa</i> ,	78
Achalaprakāśa-svāmi, <i>ascetic</i> ,	2	Amṛitāpura, <i>village</i> ,	21
Āchanna, <i>private person</i> ,	115	Amṛitēśvara, <i>god, temple at Amṛitāpura</i>	21
Ādi Mādhavarāyasvāmi, <i>god</i> ,	186	Do <i>at Agrahāra Belgūli</i> ,	71.
Ādinātha, <i>Jaina god, image</i> ,	45, 46	Do <i>temple of</i>	139
Ādinātha basti, <i>at Chikkahanasōge</i> ,	20	Ānabēru, <i>village</i> ,	87
Do <i>at Kambadahalli</i> ,	44	Ānagōḍ, <i>do</i>	95
Ādināthasvāmi, <i>god, image</i> .	45	Ānapa, <i>private person</i> ,	116
Ādiśēsha, <i>god</i> ,	28	Ānavatṭi, <i>monument at</i> ,	2
Ādiśvara basti, <i>at Hanasōge</i> ,	194	Āndhira elephants, <i>mark on coin</i> ,	97
Do <i>at Halebidu</i>	194	Ānekal Basavaṇṇa, <i>god, temple at Bandaḷike</i> ,	22
Ādityas, <i>gods</i>	43	Ānekere, <i>village</i> ,	1, 74, 77
Āgamas,	6	Ānekoṇḍa, <i>do</i>	23
Aghalaya, <i>village</i> ,	1, 12, 37	Ānga, <i>kingdom</i> ,	124
Agrahāra Belgūli, <i>village</i> ,	1, 68	Āngaḍi, <i>village</i> ,	22
Aghorēśvara, <i>god, temple at Ikkeri</i> ,	22	Ānjanēya, <i>god, temple of</i> ,	36, 43, 84, 92
Ahōbala, <i>sacred place</i> ,	83, 171	Annals of the Mysore Royal Family, <i>work</i> ,	109, 110, 111, 112
Ahōbala Matt, <i>at Mysore</i> ,	156		171
Ahōbala Maṭha, <i>at Ahōbala</i> ,	167, 168, 170, 171	Ānugōḍ, <i>village</i> ,	129
Ahōbala Nṛisimha, <i>god</i> ,	168	Āpinahalli, <i>village</i> ,	187, 190, 191
Aihole, <i>inscription of</i> ,	124	Appāji Rao, <i>writer</i> ,	170
Airavalli, <i>village</i> ,	141	Araḷaguppe, <i>village</i> ,	49
Akhaṇḍabāgilu, <i>at Śravaṇa Belgōla</i> ,	17	Arasiga, <i>private person</i> ,	177
Akhaṇḍayati, <i>monk</i> ,	3, 101, 102	Aravalli, <i>village</i> ,	143
Ākiya Mangiṣeṭṭi, <i>private person</i> ,	104	Ardhanārīśvara, <i>god, image</i> ,	32
Akkasāle Lingāchārya, <i>private person</i> ,	196	Arjuna, <i>Mahābhārata hero, figure of</i> ,	54, 79
Akshayakumāra, <i>demon</i> ,	92	Arumalai, <i>village</i> ,	195
Ālagōḍu, <i>village</i> ,	2	Arumaravattiḷichāyila, <i>private person</i> ,	141
Ālambgiri, <i>place</i> ,	23	Āryavarma, <i>Ganga king</i> ,	123
Ālamēludēvi, <i>goddess</i> ,	59	Asavabbarasi, <i>Queen of Ereyanga, Kadamba</i>	148, 151, 152
Ālgōḍ, <i>village</i> ,	178, 179	chief,	120, 121
Allāḷēśvara, <i>god</i> ,	88	Asi-unnatana, <i>title</i> ,	102
Ālugōḍ, <i>see Ālgōḍ</i> ,	178, 179	Ashtatīrtha, <i>festival</i> ,	22
Ālupas, <i>dynasty</i> ,	124	Asōka, <i>inscription of</i> ,	129
Ālvar or Ālvara, <i>chief</i> ,	149, 151	Ātaruḷavāl, <i>place</i> ,	136
Ālvārs, <i>Śrivaishṇava saints</i> ,	26	Ātreya, <i>sage</i> ,	131, 190
Āmaranārāyaṇa, <i>god, figure of</i> ,	51, 53, 65	Ātrēyagōtra, <i>family</i> ,	166
Amitāyu, <i>private person</i> ,	178	Ātrēyasagōtra, <i>family</i> ,	
Amṛitabbe-Kantiyar, <i>Jaina nun</i>	193		
Amṛitanātha, <i>god</i> ,	78		

	PAGE		PAGE
Aubhalaya, <i>private person</i> ,	110	Ayapparāja, <i>Harati chief</i> ,	191
Avimuktēśvara, <i>god, temple of</i> ,	88	Ayyāla, <i>village</i> ,	140, 141
Āvani, <i>place</i> ,	46	Ayyāvala, <i>same as Ayyāla</i> ,	141
Avinīta, <i>Ganga king</i> ,	201	Ayyāla Māyati Katayira, <i>private person</i> ,	140
Āvuge Ningapa, <i>private person</i> ,	107	Ayyāvole, <i>same as Ayyāvala</i> ,	84

B

Bāchagavaḍa, <i>private person</i> ,	175	Banavāsi-puravarādhīśvara, <i>title</i> ,	151
Bāchaṇṇa, <i>do</i>	105	Bandalike, <i>village</i> ,	22
Bāchigaṇḍa, <i>do</i>	176	Bangalore Citv,	23, 42, 50
Bāḍa, <i>village</i> ,	88, 89	Bāraṇāsi, <i>same as Benares</i> ,	141
Bādāmi, <i>place</i> ,	123	Basava, <i>bull, god</i> ,	80
Badarī, <i>river, same as Yagachī</i> ,	101, 103	Do <i>shrine of</i> ,	12
Baḍuvanahallī-sthala, <i>place</i> ,	190	Basavalingadēva Sambudēva, <i>private person</i> ,	128
Bāgeūr, <i>village</i> ,	118, 119, 120	Basavanakatte, <i>place</i> ,	7
Bāgeyūr, <i>same as Bāgeūr</i> ,	120	Basavaṇṇa, <i>bull-god</i> ,	10
Bāgiyūr, <i>village</i> ,	120, 121	Basavaṇṇanagunḍu, <i>a rock</i> ,	36
Bāgūr, <i>village</i> ,	120, 121	Basavēśvara, <i>god, temple of</i> ,	74, 182
Bāhubali, <i>Jaina god, shrine of</i> ,	17	Bāsavura, <i>village</i> ,	152
Bālāchāri Doḍayāchāri, <i>goldsmith</i> ,	179	Bavalnād, <i>division</i> ,	151
Bāla Krishṇa, <i>god, figure of</i> ,	84	Bekkanahallī, <i>village</i> ,	172, 154
Bālalingēśvara, <i>god, temple at Vighnasante</i> ,	66	Belavāḍi, <i>do</i>	22
Balarāma, <i>god, figure of</i> ,	38	Bellur, <i>village</i> , 1, 8, 32, 34, 35, 186, 187, 191	
Balāvalli-gauḍa, <i>devotee, image of</i> ,	37	Bēlūr, <i>village</i> , 2, 3, 26, 70, 101, 102, 139, 144	
Balavammarasa, <i>chief</i> ,	120	Bemattanūr, <i>same as Chitaldrug</i> ,	108
Baleya, <i>private person</i> ,	40	Bēterāya, <i>god, temple at Noṇavinakere</i> ,	56
Balevanāyaka, <i>brother-in-law of Queen Sāntale</i> ,	40	Beṭṭēśvara, <i>god</i> ,	68
Ballagavunḍa, <i>warrior</i> ,	143	Bhadra, <i>iver</i> ,	141
Ballāla, <i>Hoysala king</i> , 27, 29, 61, 120		Bhadrāvati, <i>town, temple at</i> ,	2
Ballāla, I <i>do</i>	143, 181	Bhāgyabala, <i>writer</i> ,	135, 136
Ballāla II, <i>do</i> 30, 68, 143, 173, 174, 177		Bhairava, <i>god, image of</i> , 9, 34, 36, 38, 42, 50, 51, 54, 55, 57, 61, 63, 64, 70, 79, 90	
Ballāla III, <i>do</i>	51, 143, 181	Do <i>temple at Vighnasante</i> ,	67
Ballāladēvar, <i>do</i>	181	Bhairavī, <i>goddess</i> ,	38
Ballālagavunḍa, <i>private person</i> ,	172	Bhaṇḍāri Basti, <i>at Śravanabelgoḷa</i> ,	82
Bāluja, <i>donee</i> ,	136	Bhānudāsa, <i>warrior</i> ,	118, 119, 120
Bālunka, <i>donee</i> ,	134, 136	Bhāradvāja, <i>sage</i> ,	136
Bamācha, <i>private person</i> ,	176	Bhāradvāja-gōtra, <i>family</i> ,	134
Bammaladēvi, <i>Queen of Ballāla</i> ,	31, 173	Bharatēśvara, <i>god, shrine of</i> ,	17
Bammala-Mahādēvi, <i>Queen of Ballāla</i> , 172, 173, 174		Bhētāla, <i>demon, image of</i> ,	62
Banadāde, <i>private person</i> ,	178	Blukshāṭanamūrti, <i>god, image of</i> ,	54, 55
Banada-Sankari, <i>goddess</i> ,	85	Bhīma, <i>sculpture of</i> ,	41
Banaśankarī, <i>goddess, temple at Vighnasante</i> ,	68	Bhōga-Nandi, <i>temple of</i> ,	45
Banavase, <i>same as Banavāsi</i> ,	172, 180	Bhrigu, <i>sage</i> ,	149
Banavāsi, <i>place</i> ,	32, 149	Bhringī, <i>image</i> ,	54
		Bhujabala, <i>type of coin</i> ,	98

	PAGE		PAGE
Bhujabala Viraganga, <i>title</i> .	181	Brahma, <i>god</i> ,	42, 49, 52, 54, 60, 70, 82, 102, 166
Bhūmi, <i>goddess</i> ,	29	Brahman, <i>sect</i> ,	103, 108, 113, 115, 120, 134, 136, 137, 154, 167, 169, 170
Bhuvanēśvara, <i>god, temple of</i> .	31	Brahmagiri, <i>inscription at</i> ,	22
Bhūvikrama, <i>Ganga king</i> ,	124, 201	Brahmapuri, <i>Brahman settlement</i> ,	108, 115
Bilekaṇṇa, <i>private person</i> ,	141	Brahmapuri Āchaṇṇa, <i>private person</i> ,	115
Binakanahalli, <i>village</i> ,	167, 179	Brahmasūrappa, <i>do</i>	187
Biṇḍiganavale, <i>village</i> ,	1, 10, 41, 50, 191, 192, 193	Brahmēśvara, <i>temple at Kikkeri</i> ,	12
Bindusarōvara, <i>pond</i> ,	36	Brāhmī, <i>goddess, image of</i> ,	57, 70
Bommiseṭṭi, <i>private person</i> ,	194	Buchiyāṇḍe, <i>private person</i> ,	178
Boppa, <i>general</i> ,	48, 194	Buddha, <i>god</i> ,	38, 49
Boppadēvar, <i>general</i> ,	194	Bukka, <i>Vijayanagar king</i> ,	106
Boreḍēva, <i>same as Bhairava, god</i> ,	67	Buḷḷāpur, <i>village</i> ,	84
Brahmadēva, <i>god, temple at Sravanabelgola</i> ,	16, 36	Būta, <i>Kadamba chief</i> ,	149, 152
		Byātarāya, <i>god, temple at Noṇarinakere</i>	15, 59

C

Challakere, <i>town and taluk</i> .	22, 115, 116, 118	Channabasavapurāṇa, <i>work</i> ,	101
Chalikya, <i>same as Chāḷukya</i> ,	134	Channagonḍapura, <i>village</i> ,	116
Chāḷukya, <i>dynasty</i> ,	2, 87, 90, 93, 96, 99, 121, 123, 124, 129, 135, 136, 138, 150, 152	Channaṇṇa basti, <i>at Sravaṇa Belgola</i> ,	17
Do <i>period of</i> ,	2	Channapaṭṇa, <i>town</i> ,	23
Do <i>inscription of</i> ,	28, 94	Channarāyapaṭṇa, <i>town and taluk</i> ,	2, 69, 71, 74, 78, 120, 121, 154
Do <i>style of</i> ,	2, 106	Charāmūrti, <i>priest who moves about collecting alms from disciples for the maintenance of a matt</i> ,	129
Chāḷukya Vikrama, <i>era</i> ,	150, 151, 152	Chēḷūru-kamba, <i>a pole</i> ,	37
Chāmagauḍa, <i>private person</i> ,	176	Chennaiya, <i>private person</i> ,	139
Chāmarājanagar, <i>town</i>	195	Chennakēśava, <i>god, image of</i> ,	53
Chāmarāja Oḍer, <i>Mysore king</i> ,	186	Do <i>temple of</i> ,	53, 60
Chāmarāja Vadēyar, <i>do</i>	166	Do <i>temple at Channarāyapaṭṇa</i>	16, 78, 79
Chāmarāja Vadēyar VI, <i>do</i>	186	Do <i>do Grāma</i> ,	15, 81
Chāmarājendra Mahīpāla, <i>do</i>	170	Do <i>do Marle</i> ,	22
Chāmarasa, <i>private person</i> ,	184, 185	Do <i>do Nāgalapura</i> ,	14, 51
Chāmuṇḍā, <i>goddess, image</i> ,	57, 70	Do <i>do Tanḍaga</i>	15, 60, 91
Chāmuṇḍāmba, <i>do</i>	170	Chennarāyapaṭṇa, <i>see Channarāyapaṭṇa</i> ,	1, 16
Chāmuṇḍarāya, <i>Ganga minister</i> ,	82	Chennigarāya, <i>Vijayanagar officer</i> ,	78
Chāmuṇḍarāya basti, <i>at Sravaṇa Belgola</i>	17, 45	Chennigarāya, <i>god, temple at Kaidāla</i> ,	23
Chāmuṇḍēśvari, <i>goddess</i> ,	168, 170	Chēra, <i>dynasty</i> ,	97
Chāmuṇḍikā, <i>do</i>	166	Chhāyā, <i>image</i> ,	55
Chāṇḍikēśa, <i>god, image of</i> ,	32, 89, 90, 91	Chika Halagaṇa, <i>private person</i> ,	128
Chāṇḍikēśvara, <i>do</i>	86, 90	Chikaḷa-nāyakaru, <i>do</i>	126
Chandrāditya, <i>Chāḷukya king</i> ,	137	Chikkaballāpur, <i>town and taluk</i> ,	1, 14, 23
Chandramauliśvara, <i>god</i> ,	37	Chikka Bhīmaṇṇa, <i>private person</i> ,	156
Chandraśekhara, <i>god, temple at Channarāyapaṭṇa</i> ,	79	Chikkahanasōge, <i>village</i> ,	20

	PAGE		PAGE
Chikka Kātayya, <i>private person</i> ,	145	Chitrakaṇṭha, <i>a horse</i> ,	134
Chikka Madhure, <i>village</i> ,	118	Chōla, <i>dynasty</i> , 2 29, 48, 49, 63, 137, 152	
Chikkapura, <i>do</i>	106	Do <i>type of</i> ,	32
Chikkavijenna, <i>private person</i> ,	154	Do <i>time of</i> ,	31, 58
Chikmagalur, <i>town and taluk</i> ,	21	Chōlēsvara, <i>god, temple at Noṇarinakere</i> ,	58
Chinna, <i>Kadamba chief</i> ,	149, 152	Chōlika, <i>same as Chōla</i> ,	149, 151
Chinnaya, <i>private person</i> ,	144	Christian Era,	88
Chintalakaladurga, <i>see Chitaldrug</i> ,	107	Chunchanagiri, <i>hill</i> ,	36, 37
Chintalakaldurga, <i>do</i>	125	Chunchankatte, <i>place</i> ,	194
Chinnappa Nāyaka, <i>Governor under Vijaya-</i>		Closepet, <i>town</i> ,	23
<i>nagar King Krishnarāya</i> ,	113, 114	Conjeevaram, <i>place</i> ,	190
Chitaldrug, <i>town and taluk</i> ,	1, 2, 22, 83,		
94, 104, 105, 106, 107, 108, 110			

D

Dakaṇāchāri, <i>traditional person</i> ,	101	Dēvi, <i>goddess</i> ,	8, 35
Dakshabrahma, <i>god, image</i> ,	35	Dhanvantari, <i>god</i> ,	52
Dakṣiṇāmūrti, <i>god, image</i> ,	52	Dharaṇīndra-yaksha, <i>god</i> ,	45, 46
Daṇḍanāyaka Māchiah, <i>Hoysala officer</i> ,	2, 80	Dharaṇīvarāha, <i>god</i> ,	52
Dasappa, <i>private person</i> ,	110	Dharmarājaratha, <i>at Māmallapuram</i> ,	45
Daśāvatāra, <i>figures of ten incarnations of</i>		Dharmēśvara, <i>god, temple at Grāma</i> ,	16, 81
<i>Vishṇu</i> ,	90	Dikpālakas, <i>gods</i> ,	49, 56, 65, 73
Daśi, <i>private person</i> ,	110	Dikpālas, <i>do</i> 26, 43, 45, 46, 48, 53,	
Dāsiamman, <i>warrior</i> ,	122, 123	69, 75, 76, 78, 82	
Dāsimayya, <i>do</i>	121	Dillī, <i>same as Delhi</i> ,	190
Dāvanagere, <i>town and taluk</i> ,	1, 22, 83, 84,	Dindagūr, <i>village</i> ,	1, 72, 154
88, 89, 94, 95, 96, 126		Doḍḍa Nāyaka, <i>private person</i> ,	125
Dayasimha, <i>Kadamba chief</i> ,	150	Doḍḍaḷlāpur, <i>taluk</i> ,	23
Dēmaṇanka, <i>donee</i> ,	134	Doḍḍadēvarāja Vaḍeyar, <i>Mysore king</i> ,	35
Dēśiga-gaṇa, <i>Jaina sect</i> ,	150	Doḍḍa Māgaḍi, <i>inscription of</i> ,	85
Dēśigaṇa, <i>see Dēśigagaṇa</i> ,	46	Doḍḍaḷūr, <i>village</i> ,	23
Dēva, <i>same as Dēvarāja</i> ,	98	Dōrasamudra, <i>Hoysala capital</i> ,	181
Dēvagangā, <i>pond at Nagar</i> ,	22	Dōse, <i>village</i> ,	127
Dēvanahallī, <i>town</i> ,	23	Dravidian, <i>style of architecture</i> ,	32
Dēvarāja, <i>god</i> ,	202	Dravidian-Hoysala, <i>do</i>	5
Dēvarāja Oḍeyar, <i>Mysore king</i> ,	191	Drōhagharattāchāri, <i>architect</i> ,	194
Dēvarāya, <i>Vijayanagar king</i> ,	111, 112	Dūdanka, <i>donee</i> ,	134
Dēvarāya I, <i>do</i>	111, 154	Dunni, <i>village</i> ,	109, 112, 113, 114, 115
Dēvarāya II, <i>do</i>	111, 156	Durgā, <i>goddess, image of</i> ,	32, 35, 52, 54, 55,
Dēvarāyamahārāya, <i>do</i>	154, 156	62, 70, 80, 84, 85, 88	
Dēvarāyanadurga, <i>hill fort</i> ,	23	Durgāpura, <i>village</i> ,	154
Dēva Vyāsa, <i>mistake for Vēda Vyāsa, sage</i> ,	135	Durvinīta, <i>Ganga king</i> ,	201
		Dvārāvati, <i>Hoysala capital</i> ,	142, 180

E

Ekādaśa Rudras, <i>gods</i> ,	40	Elliot's Coins of Southern India, <i>work</i> ,	97 _{n2} ,
Elephant and Goad, <i>type of coin</i> ,	100		100 _{n1}
Elephant to left, <i>do</i>	97	Ellora, <i>place</i> ,	45

	PAGE		PAGE
Einmegannūr, <i>village</i> ,	111	Ereyanga, <i>same as Erega</i> ,	149, 150, 151, 152
Erega, <i>Kadamba chief</i> ,	149	Ereyangadēvar, <i>do</i>	148, 149, 150, 151

F

Frenchrocks, <i>place</i> .	21
-----------------------------	----

G

Gaddemane, <i>village, inscription of</i> ,	119	Garuḍa, <i>god</i> ,	5, 26, 27, 38, 40, 48, 50, 51, 52, 61, 64, 65, 66, 69, 74, 76, 81, 83, 84, 88, 90, 143, 191
Gadde Rāmēśvara, <i>god, temple at Channarāyapatna</i> ,	80	Do <i>shrine of</i> ,	5, 6
Gagaṇṇadannāyaka, <i>private person</i> .	177	Garuḍa-Nandi, <i>pedestal</i> ,	40
Gajalakshmi, <i>on lintel</i> , 26, 36, 40, 43, 61, 66, 71, 76, 77, 83, 86, 90, 91, 93, 94, 96		Gauḍa Basapa, <i>private person</i> .	126
Gajapati, <i>type of coins</i>	97, 98	Gauḍagere, <i>village</i> .	125
Gajāsūramardana, <i>god, image</i> ,	54	Gaurādēvi, <i>private person</i> ,	154
Gajēndra-moksha, <i>episode</i> .	28	Gaurāpura, <i>village</i> ,	154
Galige-kallu, <i>pillar</i> ,	37	Gaurēśvara, <i>god, temple of</i> ,	34
Gaṇanka, <i>donee</i> ,	134	Gaureya, <i>private person</i> ,	115
Gaṇapati, <i>god, image of</i> , 9, 33, 41, 50, 55, 63, 73, 86		Gautama-gōtra, <i>family</i> ,	134
Gauḍabhērūṇḍa, <i>mythical bird</i> ,	80	Gavi-Siddhēśvara, <i>god</i> ,	37, 62
Gauḍara Dummā Kāṭayya, <i>private person</i> ,	144	Gavuṇḍacha, <i>private person</i> .	172
Gauḍasi, <i>village</i> ,	75	Girijāpura, <i>village</i> ,	90
Gandharvas, <i>gods, figures of</i> ,	44, 49, 65	Goḍumalenāḍ, <i>division</i> ,	154
Gaṇēśa, <i>god, image of</i> , 9, 32, 34, 35, 39, 43, 51, 59, 61, 65, 67, 69, 70, 74, 77, 79, 80, 82, 83, 87, 90, 91, 92, 120		Gōmata, <i>colossus image</i> ,	17, 82
Ganga, <i>dynasty</i> , 1, 2, 3, 45, 57, 63, 97, 98, 99, 100, 119, 120, 121, 123, 124, 125, 134, 136, 137, 150, 196, 200, 201, 202		Gōmatēśvara, <i>do</i>	17, 82
Gangādhārēśvara, <i>god, temple of</i> ,	36, 37	Gōpāla, <i>god</i> .	33, 156
Gangaṇṇa, <i>private person</i> .	186	Gōpālakṛishṇa, <i>god, shrine of</i> ,	8
Gangappa, <i>do</i>	135	Do <i>temple at Chitaldrug</i> ,	108
Gangarāja, <i>Hoysala general</i> ,	48, 194	Do <i>do at Terakaṇāmbi</i> ,	28
Gangavāḍi, <i>division</i> ,	172	Gōpālapura, <i>village</i> ,	107
Gangavāra, <i>monument at</i> ,	2	Gōpālasvāmi, <i>god, temple at Noṇavinakere</i> ,	58
Gangāviśvēśvara, <i>god, temple of</i> ,	9	Gōparasa, <i>Hoysala customs officer</i> ,	127
Do <i>at Bellur</i> ,	34	Gōpīnātha, <i>god, image</i> ,	29
Ganges, <i>river</i> ,	154, 174, 181	Gōvardhanadhāri, <i>god</i> ,	51, 64
Gangēśvara, <i>god</i> ,	173	Gōvīndanahallī, <i>village</i> ,	37
Gangēśvaradēvar, <i>god</i> ,	172	Grāma, <i>village</i> ,	1, 2, 15, 81
Garigēśvara, <i>mistake for Gangēśvara god</i> ,	56	Gubbi, <i>do</i>	120
Garigēśvara temple at Noṇavinakere	57	Gundlupet, <i>taluk</i> .	20, 108
		Gumbuz, <i>at Seringapatam</i> ,	21
		Gummāṭadēva, <i>private person</i> ,	105
		Gummiseṭṭi, <i>private person</i> ,	104
		Gurubasapa, <i>do</i>	114
		Gurusiddapa, <i>do</i>	128

H

	PAGE		PAGE
Hadadi, <i>village</i> ,	93	Heggadadēvanakōṭe, <i>taluk</i> ,	89
Haidarabad, <i>plates of</i> ,	135	Heggade Mahadēva, <i>private person</i> ,	173
Haihaya, <i>dynasty</i>	124	Heggade Tikaiyya,	181
Hālappa, <i>private person</i> ,	110	Heggere, <i>village</i> ,	23
Hale Bēlūr, <i>village</i> ,	3	Heggēśvara, <i>god</i> ,	181
Halebīd, <i>do</i> 2, 3, 56, 64, 177, 194		Hemmanahalli, <i>village</i> , 171, 172, 173, 175	
Hallayūra, <i>do</i> 142, 143		Heragu, <i>temple at</i> ,	2
Halmiḍi, <i>do</i> <i>inscription of</i> ,	119	Herddavasigāl, <i>name of a field</i> ,	178
Haluvaṇa, <i>do</i> 96, 137		Hire Madhure, <i>village</i> , 116, 118, 120, 124	
Hampanūr, <i>do</i> 94		Hirigundugal, <i>inscription of</i> , 119, 120, 121,	
Hamsēśvara, <i>same as Sugamēśvara, temple</i>			124
at Hulikal,	62, 63	Hiriparvata, <i>hill</i> ,	102
Hanasōge, <i>village</i> ,	194	Hirisāve, <i>village</i> ,	1, 81
Hanumān, <i>god, image of</i> 27, 50, 56, 73,		Hiriya Kattigeya Avutiya Nāyaka, <i>private</i>	
83, 84, 85, 94, 95, 102		<i>person</i> ,	156
Do <i>temple of</i> ,	93	Hiriya Siddhanṇa, <i>private person</i> ,	106
Do <i>temple at, Lōkikere</i> ,	92	Hiriyaṇura, <i>village</i> ,	174, 175
Hanumantarāya, <i>god, temple of</i> ,	88	Hirode, <i>do</i>	25
Hanumantēśvara, <i>god, temple at Koduganūr</i> ,		Hodigere, <i>do</i>	115
	85	Hoḷalkere, <i>town and taluk</i> ,	109
Hānungal, <i>village</i> ,	180	Hoḷe-Narasipur, <i>place</i> ,	1, 2
Hara, <i>god</i> ,	149	Honnakaḷasādēva, <i>private person</i> , 184, 185,	
Haralalli, <i>village</i> ,	138		186
Harati, <i>chief of</i> ,	116, 187, 191	Honnāli, <i>village, fort at</i> ,	22
Hari, <i>god</i> ,	149, 166	Honnūr, <i>village</i> ,	94, 129, 135
Harihar, <i>village</i> ,	70, 128, 137	Horakeredēvarapura, <i>village</i> ,	108, 109
Do <i>plates of</i> , 122, 124, 135		Horakeri, <i>do</i>	109, 175
Harihara, <i>god, image</i> ,	40, 90	Hosahoḷalu, <i>do</i>	12, 21
Do <i>temple of</i> ,	22, 69, 70	Hosakōṭe, <i>plates of</i> ,	122
Do <i>temple at</i> Malagur, 40		Hosapura, <i>village</i> ,	182
Harihārēśvara, <i>god, temple</i> ,	128	Hoysala, <i>dynasty</i> , 2, 3, 14, 30, 45, 60, 61,	
Hārīta, <i>sage</i> ,	136	4, 71, 101, 103, 127, 14, 143,	
Hārīta-gōtra, <i>family</i> ,	134	150, 172, 173, 174, 175, 179, 181,	
Hārīti, <i>sage</i> ,	133	14, 195	
Harivarma, <i>Ganga king</i> ,	98	Do <i>period of</i> , 25, 28, 29, 31, 32, 33, 34	
Hariyaṇṇa, <i>private person</i> ,	106	41, 43, 45, 47, 50, 51, 56, 63, 67	
Hariyappa Hebbār, <i>do</i>	34	68, 81, 82, 85, 87, 89, 90, 92	
Harsha, <i>king</i> ,	98	Do <i>type of</i> ,	63
Harshavardhana, <i>king</i> ,	134	Do <i>materials of</i> ,	81
Hassan, <i>town and taluk</i> , 1, 2, 15, 21, 68		Do <i>inscription of</i> ,	28, 78
Hastimalla, <i>Ganga king</i> ,	98	Do <i>images of</i> ,	12, 31, 79
Hayagrīva, <i>god</i> ,	52	Do <i>work of</i> ,	31, 33, 76
Hebbūr, <i>plates of</i> ,	202	Do <i>structure of</i> ,	37, 80
Hedatale, <i>village</i> ,	20	Do <i>style of</i> , 58, 59, 60, 65, 106	
Hegade Mahadēva, <i>see Heggade Mahadēva</i> ,		Hoysala Ballāḷa, <i>Hoysala king</i> ,	2
172		Hoysala Nārasimha I, <i>do</i>	25

	PAGE		PAGE
Hoysala-Dravidian, <i>school of architecture</i> ,	28	Huchchavanahalli, <i>village</i> ,	84
Hoysala Śrī Vīra Sōmēśvara, <i>Hoysala king</i> ,	70	Hūli, <i>village</i> ,	108
Hoysaleśvara, <i>god</i> ,	177	Hulikāl, <i>do</i>	15, 62, 173
Hoysana, <i>see Hoysala</i> ,	127	Hulikamma, <i>goddess</i> ,	62
Hriduva, <i>Kadamba chief</i> ,	149, 152	Hūliyabāvi, <i>village</i> ,	108
		Hullekere, <i>do</i>	75
		Hunsikaṭṭi, <i>do</i>	94

I

Iḍumbanka, <i>donee</i> ,	134	Indradyumna, <i>purāṇic king</i> .	102
Igaṇasante, <i>see Vighnasante</i> ,	64	Indrāṇi, <i>image</i> .	57, 61, 70
Ikkeri, <i>village</i> ,	22, 94	Īśāna, <i>do</i>	55
Havāla, <i>do</i>	171, 176, 177	Īśvara, <i>god</i> , 23, 72, 73, 87, 89, 91, 94, 96,	137
Immadi Kṛṣṇarāja Vaḍeyar, <i>Mysore king</i> ,	166	Itṭige, <i>village</i> ,	81
Indra, <i>god</i> ,	38, 52, 55	Itṭigekallu Ranganātha, <i>god</i> ,	93

J

Jain, <i>sect</i> ,	1, 19	Jayagondēśvara, <i>god</i> ,	71, 72
Jaina, <i>do</i>	11, 28, 35, 44, 104, 105, 145, 152, 187, 193	Jayatsēna, <i>writer</i> ,	135, 136
Jain Basti, <i>at Angaḍi</i> ,	22	Jina, <i>god</i> ,	44, 46, 48, 49, 82, 104, 150, 151, 190, 193
Jakaṇāchāri, <i>traditional person</i> .	106	Jinakanchi, <i>place</i> .	190
Jakkaladēva, <i>king</i> ,	149, 151	Jinanāthapura, <i>do</i>	1
Jālada Bhīmissetti, <i>private person</i> ,	156	Jinēndra, <i>god</i> ,	148
Janārdana, <i>god, image of</i> , 9, 33, 59, 63, 79, 80, 83, 87, 89, 94, 95		Jinēśvara, <i>do</i>	190
Japanese,	177	Jīyar, <i>Śrīvaiṣṇava guru</i> ,	33
Jaṭinga Rāmēśvara, <i>god, hill</i> ,	22	Jōgināthagudda, <i>place</i> ,	71
Jaya, <i>image</i> ,	7	Jouveau Dubreuil, <i>scholar</i> ,	123
Jayachāmarāja Wādiyar, <i>prince</i>	3	Jumjāya, <i>private person</i> ,	116
		Jyādava, <i>name of person?</i>	137

K

Kabbūr, <i>village</i> ,	88, 128	Kalachurya, <i>dynasty</i> ,	98
Kadamba, <i>dynasty</i> .	2, 3, 144, 148, 149, 150, 151	Kaḷasa, <i>village</i> ,	22
Kadamba-chakrēśvara, <i>title</i> ,	151	Kalasēśvara, <i>god, temple at Kaḷasa</i> ,	22
Kāḍanka, <i>donee</i> ,	134	Kalasi, <i>village</i> ,	22
Kaḍur, <i>District</i> ,	21	Kāḷi, <i>goddess, temple of</i> ,	107
Kāḍuveṭṭi, <i>Pallara king</i> ,	124	Do <i>image of</i> ,	43
Kaidāla, <i>place</i> ,	23	Kali, <i>age</i> ,	114, 141
Kailāsa, <i>abode of Śiva</i> ,	174	Kālidēvaru, <i>god</i> ,	127
Kailāsa, <i>temple of</i> ,	45	Kāḷinga, <i>serpent</i> ,	83
Kailāsa, <i>pond</i> ,	69	Kāḷinga Ganga, <i>dynasty</i> ,	97, 98
Kailāsēśvara, <i>god, temple at Tonṇūr</i> ,	4, 25	Kāḷingamardana, <i>god, image of</i> ,	65, 78
Kāḷabhairava, <i>god</i> ,	42	Kaliyanga, <i>Ganga king</i> ,	134, 137
		Kalki, <i>god</i> ,	38

	PAGE		PAGE
Kallēśvara, <i>god</i> ,	35, 56	Koḷatur, <i>same as Channarāyapaṭṇa</i> .	2, 78
Do <i>temple of</i> ,	86, 88, 126	Kollāpura, <i>place</i> .	190
Do <i>temple at Aṇaḷaguppe</i> ,	49	Komāranahallī, <i>village</i> ,	96
Do <i>do Bellūr</i> ,	35	Kommeyar, <i>community</i> ,	195
Do <i>do Kandagallu</i>	89	Konaju, <i>donee</i> ,	136
Do <i>do Koḷaganur</i> ,	85	Konanka, <i>do</i>	134, 136
Do <i>do Malagur</i> ,	41	Koṇḍakundānvaya, <i>family</i> .	46, 150
Kallēśvara, <i>same as Mallēśvara</i> ,	63	Koṇḍāpura, <i>village</i> ,	110
Kallūru Nāgēnahallī, <i>village</i> .	176	Kōnēri Iyengar, <i>private person</i> ,	59
Kalpa-Vriksha, <i>sacred tree</i> ,	149	Konganyadhirāja, <i>same as Arinīta</i> ,	122
Kalyāṇi, <i>pond</i> ,	5, 36, 123	Kongavarma, <i>king</i> ,	99
Kamathēśvara, <i>god, temple of</i> ,	63	Kongu, <i>kingdom</i> ,	172, 180
Kambadahallī, <i>village</i> ,	1, 9, 10, 44, 193, 194	Koṅguṇi-arasar, <i>Ganga king</i> ,	118, 119,
Kampalaya, <i>private person</i> ,	107	120, 121, 122, 123, 124, 125	
Kaṇagoṇḍēśvaradēvaru, <i>priest</i> ,	128	Kṛishṇa. <i>god, image of</i> , 26, 28, 29, 30, 38, 52	
Kānchi, <i>place</i> ,	122, 123, 124, 125, 134, 137	Do <i>god</i> ,	168
Kānchīpura, <i>see Kānchi</i> ,	136	Do <i>temple at Tonṇur</i> ,	4
Kandagallu, <i>village</i> ,	89	Kariśivappa Siddappa, <i>private person</i> ,	126
Kaṇḍērāya, <i>private person</i> ,	111	Karnāṭaka. <i>type of coin</i> .	98
Kaṇive-Hanumantarāya, <i>figure</i> ,	37	Karnul, <i>plates</i> ,	135, 136
Kaṇṇappa, <i>chief</i> ,	83	Kārtikēya, <i>god</i> ,	134
Kaṇṇattahallī, <i>village</i> ,	174	Kāru, <i>festival</i> ,	36
Kaṇṇattara Kesavagavuṇḍa, <i>private person</i> ,	172, 174	Karuhattī, <i>village</i> .	182
Kannevasadi, <i>the first Jain basti built by a person</i> ,	194	Kāshmir. <i>kingdom</i> ,	98
Kaṇṭirāyi, <i>coin</i> ,	168, 170	Kāśyapa, <i>family</i> ,	136
Kāpālī, <i>god, image</i> ,	55, 57, 72	Kāśyapa-gōtra, <i>do</i>	134, 184, 185, 186
Kapināchāri, <i>painter</i> ,	62	Kāṭa, <i>private person</i> ,	174
Kappe Chennigarāya, <i>god, image</i> ,	70	Kateyira, <i>do</i>	141
Karadēva, <i>private person</i> ,	127	Kāṭi Nāyaka, <i>chief</i> ,	107, 125
Kāraiguḍi, <i>place</i> ,	29	Kattiarasa, <i>warrior</i> ,	118, 119, 120, 121
Kari Aṇima, <i>goddess</i> .	84	Kaṭṭigeya Guṇḍappa Nāyaka, <i>Nuggihallī chief</i> ,	156
Kārinka, <i>donee</i> ,	134	Kaṭṭuguttage, <i>tax</i> ,	154
Kari Bomuappanaguḍi, <i>temple of</i> ,	178	Kaumāri, <i>goddess, image of</i> ,	57, 61, 70
Kari Ningappa. <i>private person</i> ,	116	Kaundinya-gōtra, <i>family</i> ,	134
Kōḍi Basavaṇṇa, <i>god, temple at Bāḍa</i> ,	88	Kauśika, <i>sage</i> ,	136
Kōḍi Kallēśvara. <i>god, temple at Lōkikere</i> .	91	Kauśika-gōtra, <i>family</i> ,	134
Do <i>do Noṇavinakere</i> ,	58	Kēdārēśvara, <i>god, temple at Halebid</i> ,	56
Kōḍūr, <i>find of</i> ,	98	Do <i>do Hulikal</i> ,	62
Kogganūr, <i>village</i> ,	96	Do <i>do Nāgalāpura</i> ,	14, 53
Kōgōḍu, <i>do</i>	143, 144	Kempananjamāmbā, <i>queen</i> ,	170
Kōlaghaṭṭa, <i>do</i>	62	Kenchamma, <i>private person</i> .	139
Kōlār, <i>town, taluk and district</i> ,	1, 2, 13, 23, 84	Kereyagavuṇḍa, <i>do</i>	172
Kōlāramma, <i>goddess, temple at Kōlār</i> ,	13	Kesamanṇunāḍu, <i>division</i> ,	124
		Kēśava, <i>god</i> ,	39, 50, 69, 74, 174, 191
		Do <i>image of</i> ,	54, 55, 60, 61, 66, 67, 68, 70, 74, 80, 87, 90
		Do <i>temple of</i> ,	55, 72, 74, 76, 101, 102, 103, 139

	PAGE		PAGE
Kēśava. temple at <i>Angaḍi</i> ,	22	Koḍehunḍi, <i>village</i> ,	94
Do do <i>Biṇḍiganavale</i> ,	50	Koḍer Gurusiddappa, <i>private person</i> ,	110
Do do <i>Diṇḍagūr</i> ,	73	Kṛishṇa I, <i>Rāshṭrakūṭa king</i> ,	121
Do do <i>Hirisāre</i> ,	81	Kṛishṇadēvarāya, <i>Vijayanagar king</i> ,	184
Do do <i>Māikonda</i> ,	83	Kṛishṇapparāja, <i>Harati chief</i> ,	190
Do do <i>Sōmanāthapur</i> ,	20	Kṛishṇarāja III, <i>Mysore king</i> ,	7
Kēśavadannāyaka, <i>an officer of Ballāḷa II</i> ,	68	Kṛishṇarāja Nagar, <i>same as Yedatore</i> ,	194
Kesavagavunḍa, <i>private person</i> ,	174	Kṛishṇarājapet, <i>town and taluk</i> , 1, 10, 41.	43
Kēśavanātha, <i>god</i> ,	191	Kṛishṇarāja Vaḍeyar, <i>Mysore king</i> ,	166, 169
Kēśavasamudra, <i>tank</i> ,	68	Kṛishṇarāja Vaḍeyar III, <i>do</i>	170
Kesavayadēva, <i>private person</i> ,	174	Kṛishṇarājendra Vaḍeyar, <i>do</i>	170
Kēśavēśvara, <i>god, temple at Agrahāra</i>		Kṛishṇarāya, <i>Vijayanagar king</i> ,	59, 114.
<i>Belgūli</i> ,	63		184, 185. 186
Kētāchāri Bōgāchāri, <i>private person</i> ,	179	Kṛishṇarāya-mahārāya, <i>do</i>	113
Kētagavunḍa, <i>do</i>	172	Kṛishṇasvāmi. <i>god, temple at Tonṇur</i> .	5
Kētēśvara, <i>god</i> ,	91, 92	Kṛishṇavarma, <i>Kadamba king</i> ,	99
Khāṇḍya, <i>village</i> ,	22	Kubēra. <i>god, image of</i> ,	55
Kikkeri, <i>do</i>	12, 37	Kūḍalūr, <i>plates of</i> ,	122
Kinnaras, <i>gods</i> ,	34	Kādēru, <i>village</i> ,	195
Kīrtinārāyaṇa, <i>god, temple at Talkād</i> ,	20	Kūḍli, <i>do</i>	22
Kīrtivarma, <i>Ganga king</i> , 119, 122, 123,	137	Kumāra, <i>god, image of</i> ,	43, 82
Kīrtivarma I, <i>do</i>	124	Kumārabiḍu, <i>village</i> ,	177
Kīrtivarma II, <i>do</i>	135	Kumāra Lakshmīdhara, <i>Hoysala, governor</i> .	143
Kīrtivarma-Prithvīvallabha M a h ā r ā j a ,		Kumāra Lakshmīdhara Daṇḍanāyaka <i>do</i>	143
<i>Ganga king</i> ,	134	Kumbārara-karikallu, <i>a hill</i> ,	62
Kiruvale, <i>village</i> ,	135, 136	Kuṛibūr, <i>village</i> ,	181
Kiruvatti, <i>do</i>	182	Kūrma, <i>incarnation of Vishṇu</i> ,	38
Kochrem, <i>grant of</i> ,	137	Kurubūr, <i>village</i> ,	179
Koḍaganūr, <i>village</i> ,	84, 85	Kūttāḍi Daṇḍanāyaka, <i>Hoysala officer</i> ,	29
Kōḍaṇḍarāma, <i>god</i> ,	79	Kuvara Lakshma, <i>Hoysala governor</i> ,	113, 177

L

Lakadāsayaṇa, <i>private person</i> .	111	Lakshmi-Nārāyaṇa, <i>temple at Aghalaya</i> ,	37
Lakkayya, <i>do</i>	143	Do <i>do at Hosaholalu</i> ,	12
Lakshmaīya, <i>do</i>	196	Do <i>do at Rāghavāpura</i>	28
Lakshmaṇa, <i>Rāma's brother, figure of</i> ,	92	Do <i>do at Sindaghatta</i> ,	19
Lakshmi, <i>goddess</i> , 25, 26, 27, 29, 38, 65, 66,	69, 202	Do <i>do at Tonṇūr</i> , 4,	25
Lakshmi-Narasimha, <i>god</i> ,	167, 170	Lakshmi-Nārāyaṇasvāmi, <i>god, temple at</i>	
Do <i>temple of</i> ,	66, 155	<i>Tonṇur</i> ,	25
Do <i>group of</i> ,	66	Lakshmiśēna-bhaṭṭāraka, <i>Jaina guru</i> .	190
Do <i>temple at Dērarāyaṇa-durga</i> ,	23	Lakumayya, <i>private person</i> ,	181
Do <i>temple at Nuggihalḷi</i> ,	71	Lāṭa, <i>kingdom</i> ,	149
Do <i>temple at Viḷṇasante</i> ,	64	Leha, <i>place</i> ,	191
Lakshmi-Nārāyaṇa, <i>god, image of</i> , 8, 9, 33,		Lēpākshi, <i>place</i> ,	37
34, 52, 64, 66, 79, 84		Lōkikere, <i>village</i> ,	90, 126
		Lōkiyakere, <i>do</i>	127, 128

M

	PAGE		PAGE
Mācha, <i>a warrior,</i>	144	Mallappa, <i>private person,</i>	181
Māchaveganti, <i>private person,</i>	150, 151	Mallāpuri, <i>village,</i>	102
Mādaṇṇa, <i>do</i>	154	Mallēśvara, <i>god, temple of,</i>	2, 37, 60, 118, 143
Mādapattana, <i>village,</i>	186	Do <i>temple at Aghalaya,</i>	12, 37
Mādayāṇḍē, <i>private person,</i>	172	Do <i>do Diṇḍagur,</i>	74
Mādhava, <i>god,</i>	63, 65, 187	Do <i>do Hulikal,</i>	15, 63
Mādhava, <i>Ganga king,</i>	136, 137, 201	Do <i>do Krishnarājapet,</i>	10
Mādhavarāya, <i>god, image of,</i>	33, 35	Do <i>do Malagur,</i>	40
Do <i>temple of,</i>	9, 34	Do <i>do Madhugiri,</i>	24
Do <i>temple at Beḷlur,</i>	32	Do <i>do Miḍigēsi,</i>	24
Mādhavarāyasvāmi, <i>god, temple at Beḷlur,</i>	8, 186	Do <i>do Tanḍaga,</i>	61
Mādhavavarma, <i>Ganga king,</i>	122, 124	Mallikārjuna, <i>god, temple at Kalasa,</i>	22
Madhugiri, <i>place,</i>	24	Do <i>do Sāgali,</i>	90
Madigavaḍanahalli, <i>village,</i>	175	Mallikārjunapura, <i>same as Diṇḍagur,</i>	72
Madigavuṇḍa, <i>private person,</i>	172	Mallinātha Odeyar, <i>general of Bukka I,</i>	106
Madias, <i>city,</i>	171	Malliyūr, <i>village,</i>	134, 136
Mahābalipuram, <i>place,</i>	1	Māmallapuram, <i>place,</i>	45
Mahākūṭa, <i>inscription of,</i>	124	Mānavyasagōtra, <i>family,</i>	133
Mahālingaṇanāyaka, <i>private person,</i>	177	Manchanna, <i>private person,</i>	182
Mahalingēśvara, <i>god, temple at Sante-</i>		Manchayyadēva, <i>do</i>	127
<i>bāchalli,</i>	11, 43	Mandara, <i>mountain,</i>	149
Do <i>temple, Hemmanahalli</i>	171, 173	Mandya, <i>town,</i>	21
Māhēśvara, <i>god,</i>	149	Mangalēśa, <i>Chālukya king,</i>	124
Māhēśvarī, <i>goddess,</i>	57, 61, 70	Manjarābād, <i>fort,</i>	1, 21,
Mahishāsuraṃardini, <i>goddess, image of,</i>	9, 32, 33, 39, 50, 54, 55, 65, 66, 69, 77, 82, 89, 90, 91, 92, 95, 96	Do <i>taluk of,</i>	144, 145, 150, 152
Mahisur, <i>same as Mysore,</i>	169	Manjināthadēva, <i>priest,</i>	154
Mahisūru-samsthānapura <i>do</i>	170	Manmatha, <i>god,</i>	49, 55
Māikoṇḍa, <i>village,</i>	83, 84, 86, 88	Maṇṇe, <i>plates of,</i>	121, 124, 200, 201, 202
Mailanāyaka, <i>private person,</i>	173	Manu, <i>law-giver,</i>	118, 202
Mailāradēva, <i>god,</i>	92, 95	Manujāgaran, <i>title,</i>	119
Malagur, <i>village,</i>	40	Marase, <i>village,</i>	175
Malaiya, <i>private person,</i>	127	Mārasimha, <i>Ganga prince,</i>	200
Malalakere, <i>village,</i>	89	Marivase, <i>see Marase,</i>	175
Malali, <i>do</i>	3	Marivase-sīme, <i>division,</i>	174
Mālangiyanāḍ, <i>division,</i>	182	Mārkaṇḍēśvara, <i>god, temple at Khāṇḍya,</i>	22
Malapa-gauḍa, <i>private person,</i>	111	Marle, <i>village,</i>	21, 22
Malapas, <i>chiefs,</i>	142	Maruḷaya, <i>private person,</i>	110
Malebennūr, <i>village,</i>	137	Māsanka, <i>donee,</i>	134
Mālige utsava, <i>festival,</i>	8	Māstamma, <i>goddess,</i>	43
Māligeya-Mallināthadēva, <i>private person,</i>	154	Maṭakeri, <i>village,</i>	89
Malik Rihan Darga, <i>at Sira,</i>	24	Matti, <i>do</i>	93
Malkandēvaru, <i>god, temple at Koḍaganūr,</i>	86	Matsya, <i>incarnation of Vishṇu,</i>	38, 84
		Māvanūr, <i>village,</i>	192
		Māvinakere, <i>do</i>	119
		Māyakoṇḍa, <i>do</i>	126
		Māyisandra, <i>do</i>	51
		Maysur, <i>see Mysore,</i>	174

	PAGE		PAGE
Medakere Nāyaka, <i>chief</i> ,	93	Mūlathānēśvara, <i>god</i> ,	60, 61, 89
Megaḍahaḷḷi, <i>village</i> ,	167, 170	Mūle-Śankarēśvara, <i>god, temple at Turuve-</i>	
Melkote, <i>do</i>	5, 21, 29, 31	<i>kere</i> ,	56
Meranka, <i>donee</i> ,	134	Mūle-Singēśvara, <i>god, temple at Bellūr</i> ,	9, 34
Mēru, <i>mountain</i> ,	166	Do <i>temple of</i> ,	33, 34
Mōhini, <i>image</i> ,	42, 52, 55, 83	Mummuri-doṇḍamgaḷ, <i>a class of merchants</i> ,	
Mokbāra, <i>building</i> ,	13		127, 128
Mokhari Lakkayya, <i>Hoysala Officer</i> ,	172, 173	Mungalavāḍi, <i>village</i> ,	138
Moti Talav, <i>tank</i> ,	25, 28	Muraripu, <i>god</i> ,	202
Mudugere-gauḍa, <i>image</i> ,	37	Mūshaka, <i>kingdom</i> ,	124
Mudugundūr, <i>village</i> ,	124	Mushkara, <i>Ganga king</i> ,	201
Mugaḷikatṭe, <i>do</i>	110	Musuvaḍi, <i>village</i> ,	106
Mūgur, <i>do</i>	179, 182	Muttagaḍahāl, <i>do</i>	110
Mūlasaṅgha, <i>Jain sect</i> ,	46	Mysore, <i>city, taluk and district</i> , 1, 2, 3, 4,	
Mūlasthānada-Kalludēva, <i>god</i> ,	91	20, 26, 27, 97, 156, 171, 186	
Mulasthāna-Gangēśvara, <i>god, same as</i>		Mysore and Coorg from the Inscriptions,	
<i>Amṛtēśvara</i> ,	71	<i>work</i> , 98, 124	

N

Nāga, <i>god</i> ,	31, 63, 67, 74, 79, 128	Nannimārtanḍadēva, <i>Kadamba chief</i> ,	149
Nāgachāvaḍi, <i>village hall</i> ,	36	Nānvadēva, <i>king of Nepāl</i>	98
Nāgalagere, <i>village</i> ,	167, 170	Narasamaṅgala, <i>place</i> ,	1, 45, 48, 57
Nāgalāpura, <i>do</i>	14, 51	Nāraṇanka, <i>donee</i> ,	134
Nāgamangala, <i>town and taluk</i> , 1, 8, 25, 30,		Narasana Nāyaka, <i>father of Krishṇarāya</i> ,	184
35, 36, 44, 186		Narasā Nāyaka, <i>do</i>	185
Nāganka, <i>donee</i> ,	134	Narasappaya, <i>donor</i> ,	181, 185
Nagar, <i>taluk</i> ,	22	Narasāpura, <i>village</i> ,	22
Nagaragaṭṭa, <i>village</i> ,	111	Narasimha, <i>god</i> , 30, 31, 52, 64, 79, 109, 156	
Nāgēśvara, <i>god, temple at Hedatāle</i> ,	20	Do <i>temple at Grāma</i> ,	2, 16
Do <i>do Binḍiganavale</i> ,	50	Do <i>do Nāgamangala</i> ,	8
Naimishāranya, <i>forest</i> ,	102	Do <i>do Toṇṇūr</i> ,	27
Nalkunda, <i>village</i> ,	87, 88, 89	Narasimha, <i>Hoysala king</i> ,	66
Nallāla, <i>grant of</i> ,	201	Narasimha I, <i>do</i>	25, 27, 29, 179
Nammālvār, <i>Śrī vaiṣṇava saint</i> ,	33	Narasimha II, <i>do</i>	91, 127, 128, 179
Nanavati, <i>village</i> ,	135	Narasimha III, <i>do</i>	64, 108, 179
Nandanahosur, <i>village</i> ,	109, 110	Narasimbhadēva, <i>do</i>	179
Nandanka, <i>donee</i> ,	134	Narasimbachar, R., <i>scholar</i> ,	9, 120
Nandi, <i>place</i> ,	1, 45, 84	Nārāyaṇa, <i>god</i> , 25, 32, 64, 70, 88, 134, 141,	
Nandi, <i>bull god</i> , 32, 34, 35, 37, 39, 40, 41			202
43, 50, 55, 57, 58, 63, 70, 71, 77, 78,		Do <i>temple at Lōkikere</i> ,	92
79, 80, 82, 87, 95, 96, 172		Do <i>do Santebāchaḷḷi</i> ,	12, 43
Nandipōtavarma, <i>Pallava king</i> ,	123	Do <i>do Toṇṇūr</i> ,	27
Nandiśvara, <i>god</i> ,	182	Nārāyaṇapuri, <i>same as Bēlūr</i> ,	102
Nandiśvara-aṣṭami, <i>festival day</i>	150, 151	Nārāyaṇasvāmi, <i>god</i> ,	12, 183, 185
Nandivāhanamūrti, <i>god, image</i> ,	79	Do <i>temple at Mēlkoṭe</i> ,	21
Nangali, <i>kingdom</i> ,	172, 180	Nāyak, <i>period of</i> ,	94
Nanjangūḍ, <i>town and taluk</i> , 1, 2, 6, 20, 195		Nāyakanahattī, <i>village</i> ,	125
Nanjappa, <i>private person</i> ,	34	Nazir Jung, <i>Prince of Hyderabad</i> ,	28
Nanjappaodeyar, <i>Ummattur chief</i> ,	185	Nelamangala, <i>place</i> ,	124
Nanjarāja Vaḍeyar, <i>do</i>	185	Nelligere, <i>do</i>	186

	PAGE		PAGE
Nellikudi, <i>village</i> ,	135, 136	Noṇambavāḍi, <i>kingdom</i> ,	172
Nēminātha, <i>god, image of</i> ,	9, 45, 8	Noṇabēśvara, <i>god</i> ,	56
Nepāl, <i>kingdom</i> ,	98	Do <i>temple at Noṇavinakere</i> ,	56, 61, 62
Nerur, <i>plates of</i> ,	135, 137	Noṇabinakere, <i>same as Noṇarinakere</i> ,	56
Niṇaṇagaṇḍa, <i>private person</i> ,	115	Noṇavinakere, <i>village</i> ,	1, 15, 56, 60, 61, 64
Niṇappa, <i>do</i>	116	Noṇavinakere, <i>tank at</i> ,	58
Nirayaṇa, <i>do</i>	133	Nōṭada Paṇḍaridēva, <i>private person</i> ,	191
Nirgundanād, <i>division</i> ,	173	Nriparatna, <i>Kadamba chief</i> ,	149, 151
Niruti, <i>god</i> ,	54	Nrisimha, <i>god</i> ,	156, 167
Nītimahārāja, <i>Kadamba chief</i> ,	144, 150	Nuggihallī, <i>village</i> ,	2, 54, 71, 155, 156
Noḷamla, <i>dynasty</i> , 1, 56, 57, 118, 177		Nuggihallinād, <i>division</i> ,	156
Noḷamba-pallavas, <i>do</i>	2		

P

Padmanandibhaṭṭāraka, <i>private person</i> ,	193	Pattamūrti, <i>priest who stays at the head-quarters of a mutt attending to religious duties and does not move about</i> ,	129
Pallava, <i>dynasty</i> ,	44, 120, 123, 124, 137	Pebbīlanallakkaḷ, <i>warrior</i> ,	124
Pāllegār, <i>period of</i> , 9, 36, 41, 60, 78, 79, 80, 91, 92, 93		Penugonḍe, <i>place</i> ,	36, 190, 191
Pampākshētra, <i>sacred place</i> ,	184, 185	Perumāledēvaḍaṇḍanāyaka, <i>Hoysala minister</i> ,	108
Panchakūṭabasti, <i>Jaina temple</i> ,	44, 46, 49	Perumālepura, <i>agrahāra village</i> ,	108
Do <i>Basti at Kambadahalli</i> , 1, 9, 10		Permānaḍi, <i>title</i> ,	124
Panchalingas, <i>5 lingas at Chunchanagiri</i> ,	37	Plakshadvīpa, <i>mythical island</i> ,	102
Pāñcharātrāgama, <i>work</i> ,	103	Pōchāyi, <i>Kadamba chief ?</i>	149
Pāñchāyatana, <i>images of</i> ,	33	Polālvadaṇṇāyaka, <i>Hoysala general</i> ,	127
Paṇḍita Daṇḍanātha, <i>Hoysala officer</i> ,	72	Poleyachatṭa, <i>warrior</i> ,	110
Paṇḍitāṇḍe, <i>private person</i> ,	172	Porulaṇḍe, <i>a place of battle</i> ,	201
Paramahansa Parivrajākāchārya, <i>title</i> ,	167	Porulore, <i>do</i>	201
Pāṇḍya, <i>dynasty</i> ,	137	Poyyālagāvunḍa, <i>private person</i> ,	141
Paramēśvara, <i>title</i> ,	38, 134	Prabhākaradāsan, <i>warrior</i> ,	116, 119, 120
Paravāsudēva, <i>god, temple at Guṇḍlupet</i> ,	20	Prahlāda, <i>purāṇic king</i> ,	66
Pārsvadēva, <i>god</i> ,	45	Prasannakēśava, <i>god</i> ,	156
Pārsvanātha, <i>god</i> ,	45	Pratāpa Dēvarāya, <i>Vijayanagar king</i> ,	111
Do <i>Basti at Halebīḍ</i> ,	64	Prithvīpati II, <i>Ganga king</i> ,	98
Pārthasārathi, <i>god</i> ,	29	Pulakēśi, <i>Chalukya king</i> ,	137
Pārvati, <i>goddess, image of</i> , 4, 32, 35, 38, 40, 54, 55, 61, 64, 74, 79, 95, 120,		Pulakēśi II, <i>do</i>	124
Pātālēśvara, <i>god, temple of</i> ,	57	Pulakēśi Vallabha Mahārāja, <i>do</i>	134
Paṭṭadakal, <i>inscription of</i> ,	119, 122	Punnāḍu, <i>province</i> ,	97
Paṭṭalige, <i>village</i> ,	148, 149, 151	Purushāmriga, <i>fabulous beast</i> ,	43, 83
		Pustakagachchha, <i>Jaina sect</i> ,	46

R

Rāchamalla Satyavākya I, <i>Ganga king</i> ,	98	Rājaya, <i>private person</i> ,	144
Rāghavāpura, <i>village</i> ,	28, 29	Rājiganahallī Chaṇṇabasappa, <i>do</i>	90, 128
Rakkasa Noḷamba Pallavābharaṇa Pālīga, <i>Warrior</i> ,	177	Rāma, <i>god</i> ,	92, 142, 172, 202
Rājasimbēśvara, <i>god, temple of</i> ,	123	Rāmadurga, <i>temple at</i> ,	22
Rājatarangiṇi, <i>work</i> ,	98	Rāmanāthēśvara, <i>god, temple at Narasamangala</i> ,	45

	PAGE		PAGE
Rāmaṇṇa Ayya, <i>private person</i> .	182	Rangaṇṇa, <i>private person</i> ,	110
Rāmaṇṇa Nāyaka, <i>an officer</i> ,	115, 114	Rangappa, <i>god</i> ,	125
Rāmānuja, <i>same as Rāmānujāchārya</i> ,	28, 167, 169, 170	Rangasthala, <i>place</i> ,	1, 2, 14, 23
Rāmānujāchārya, <i>Śrivaishṇava teacher</i> ,	27, 28, 33, 168	Rapson, <i>author</i> ,	98
Do <i>temple at Grāma</i> ,	20	Rapson's Andhra coins, <i>work</i> ,	97 n ₁
kāmēśvara, <i>god, temple of</i> ,	57, 141	Rasaksābi, <i>private person</i> ,	129
Do <i>temple at Kūḍli</i> ,	22	Rāshtrakūṭa, <i>dynasty</i> ,	120, 121, 124
Raṇaganavāl, <i>village</i> ,	110	Rati, <i>goddess</i> ,	49
Raṇaki, <i>Kadamba chief</i> ,	142, 152	Ratnagiri, <i>fort</i> ,	190
Raṇarāga, <i>Chalukya king</i> ,	137	Ratnam Śrīnivāsa Aiyangār, <i>private person</i> ,	178
Raṇarāgavarma, <i>do</i>	134, 136, 137	Ravichandra, <i>Jaina guru</i> ,	150, 151
Ranganātha, <i>god, image of</i> ,	78	Rāyaparāja, <i>Harati chief</i> ,	190
Do <i>temple of</i> ,	29, 94, 108	Rayappa Nāyaka, <i>Harati chief</i> ,	187
Do <i>temple at Rangasthala</i> ,	14	Rāyapparāja, <i>do</i>	190
Do <i>do at Seringapatam</i> ,	21	Rāyasamudra, <i>village</i> ,	154
Ranganāthasvāmi, <i>god, temple at Hampanur</i> ,	94	Remmarasa, <i>private person</i> ,	191
Do <i>at Śankaranahallī</i> ,	86	Rēvanka, <i>donee</i> ,	134
Ranganāyakasvāmi, <i>god, see Ranganātha</i> ,	23	Rice, <i>author</i> ,	98 n ₂ , 98 n ₄
<i>temple at Rangasthala</i> ,	23	Rudra, <i>god</i> ,	149
		Rukmiṇī, <i>goddess, image</i> ,	30

S

Śachi, <i>goddess</i> ,	38	Sangamēśvara, <i>god, temple at Hulikal</i> ,	62, 63
Sadāśiva, <i>god, image of</i> ,	32, 54, 156	Do <i>temple at Śīndhaghaṭṭa</i> ,	11
Sāgale, <i>village</i> ,	135	Śaṇivārasiddhi, <i>title</i> ,	142, 143, 172
Sāgali, <i>same as Sāgale</i> ,	90, 128	Śaukaradēvaru, <i>god</i> ,	19
Sahadēva, <i>Mahābhārata hero</i> ,	149	Śankaralingasvāmi, <i>god</i> ,	139
Saiva, <i>sect</i> ,	114	Śankaranahallī, <i>village</i> ,	86
Sakara, <i>Purāṇic king</i> ,	135	Śankara Nārāyaṇa, <i>god, image of</i> ,	32
Sakalēśapur, <i>town</i> ,	21	Śankara Nārāyaṇapura, <i>same as Tanḍaga</i> ,	60
Sakalēśpur, <i>do</i>	1, 2	Śankarēśvara, <i>god</i> ,	173, 175
Śaḷa, <i>Hoysaḷa king, group of</i> ,	28, 33, 34, 42, 67, 80, 81, 94	Śāntale, <i>queen</i> ,	2, 40
Salar Masjid Darga, <i>at Tonṇur</i> ,	21	Śāntalēśvara, <i>god</i> ,	80
Śaligrāma, <i>village</i> ,	20, 50	Santebāchallī, <i>village</i> ,	1, 11, 37, 41
Śalihōtra, <i>title</i> ,	149	Sante Dodḍēri, <i>hobli of</i> ,	190
Śalivāhana, <i>king</i> ,	62	Śāntēśvara, <i>god</i> ,	56
Śalivāhana, <i>era</i> ,	109, 113, 114, 155, 166, 184, 186, 189	Do <i>temple at Nonavinakere</i> ,	58
Samantabhadrasvāmi, <i>Jaina god</i> ,	190	Śāntigrāma, <i>same as Grāma, village</i> ,	82
Śambhu, <i>god</i> ,	137, 154, 155	Śāntinātha, <i>Jaina god</i> ,	9, 11, 48, 82
Śambhulingēśvara, <i>god</i> ,	74, 176	Do <i>Basti at Kambadahallī</i> ,	9, 47, 48
Do <i>temple at Ānekere</i> ,	77	Do <i>Basti at Grāma</i> ,	32
Sambuvya, <i>private person</i> ,	175	Śāntisamudra, <i>tank</i> ,	2
Sampige Siddēśvara, <i>god, temple of</i> ,	105, 106	Śāntīśvara, <i>basti</i> ,	193
Sandhyā Tāṇḍava, <i>image</i> ,	54	Sappesvāmi, <i>matha</i> ,	37
Śaṇḍilya, <i>sage</i> ,	136	Saptamātṛika, <i>group of</i> ,	39, 55, 57, 61, 63, 70, 71, 87, 88, 90, 91, 96
Śaṇḍilya gōtra, <i>family</i> ,	134	Saraja Rangapparāja, <i>Harati chief</i> ,	190
		Sarasvati, <i>goddess, image of</i> ,	52, 55, 69, 149

	PAGE		PAGE
Sāratidēva, <i>private person</i> ,	192	Siyagella, <i>governor</i> ,	120, 121, 124
Śaṭakōpa Śrīranganāthasvāmi, <i>guru</i> ,	169	Skandavarma, <i>Pallava king</i> ,	124
Satapala, <i>village</i> ,	141	Sōmanāthapur, <i>temple at</i> ,	20, 51
Sātavve, <i>wife of Daṇḍanāyaka Machiah</i> ,	80	Sōmēśvara, <i>god</i> ,	37, 77, 84, 86
Sātavve, <i>same as Śāntale</i> ,	2	Do <i>temple at Belgulī</i> ,	7
Sātēśvara, <i>god, temple at Channarāyapatna</i> ,	80	Do <i>do Kōlār</i> ,	13
Śaṭhakōpa Ranganāthasvāmi, <i>guru</i> ,	170	Sōmēśvara, <i>Hoysala king</i> ,	92, 175, 176
Satyabhāmā, <i>Śrī Kṛishṇa's wife</i> ,	26, 30, 38	Soṇḍur, <i>stute</i> ,	110
Satyāśraya, <i>Chālukya title</i> ,	134, 137	Sōsale, <i>village, taluk of</i> ,	167, 170
Saumyakēśava, <i>god, temple at Nāgamangala</i> ,	8, 30, 31	Sōvaṇṇa, <i>private person</i> ,	106
Saumyanāyaki, <i>goddess</i> ,	50	Sōvidēva, <i>Hoysala king</i> ,	175
Sayyad Salar Masud Sahib, <i>darga</i> ,	5, 27	Śravaṇabelgoḷa, <i>place</i> ,	1, 16, 21, 37, 45, 82
Seringapatam, <i>town and taluk</i> ,	1, 3, 4, 29, 31	Śrīchakra, <i>a diagram</i> ,	53
Shanmukha, <i>god, image of</i> ,	32, 35, 39, 55, 63, 69, 70, 80	Śrī Chandramaulīśvara, <i>private person</i> ,	106
Shimoga, <i>town</i> ,	22	Śrī Kṛishṇa, <i>signature</i> ,	170
Sibi Narasimha Yōgi, <i>inscription of</i> ,	56	Śrīkaṇṭhēśvara, <i>god, temple at Nanjangūd</i> ,	2, 6, 20
Siddappadēvaru, <i>private person</i> ,	129	Śrī Mādhava, <i>Ganga king</i> ,	134
Siddāpura, <i>inscription at</i> ,	22	Śrīṅgeri, <i>Jahagir</i> ,	22
Siddaragaṇḍu, <i>boulder at Śravaṇabelgoḷa</i> ,	17	Śrīnivāsa, <i>god, image of</i> ,	50
Siddhalingaswāmy, <i>sculptor</i> ,	76	Śrī Rāma, <i>god</i> ,	38
Siddhanātha, <i>god</i> ,	106	Śrī Rāma, <i>signature</i> ,	190
Siddhanāthadēvaru, <i>god</i> ,	106	Śrīrāmadēvar, <i>private person</i> ,	195
Siddhānti Ōbalappa, <i>private person</i> ,	104	Śrī Rāmānuja, <i>see Rāmānujāchārya, relieve figure</i> ,	28
Siddhēśvara, <i>god</i> ,	106,	Śrī Pēte Nārāyaṇasvāmi, <i>god, temple at Seringapatam</i> ,	21
Do <i>temple at Marle</i> ,	21	Śrīpurusha, <i>Ganga king</i> ,	119, 120, 121, 122, 123, 124, 125, 200, 202
Do <i>do Ānagōd</i>	95, 96	Śrīvaishṇava, <i>sect</i> ,	83, 94, 167, 168, 170, 171
Silāditya, <i>king</i> ,	119	Śrīvallabha, <i>same as Śrīpurusha</i> ,	124
Simhavarma, <i>Chalukya king</i> ,	124	Śrīvallava, <i>do</i> ,	124
Sindhagaṭṭa, <i>village</i> ,	1, 10	Śrīvikrama, <i>Ganga king</i> ,	201
Sindhuja, <i>Saindhava, a warrior in Mahābhārata</i> ,	149	Śuchikainakōhu, <i>village</i> ,	115
Sindhurāja, <i>do</i>	201	Sudarśana, <i>god, image of</i> ,	59
Singanna, <i>private person</i> ,	192	Suggiyabbarasi, <i>queen of Chinnā</i> ,	149
Singhappōtarasa, <i>Nolamba king</i> ,	118	Suggiyabbe, <i>do</i>	152
Sira, <i>place</i> ,	24	Sumati Bhaṭṭāraka, <i>Jaina guru</i> ,	82
Siraganahallī, <i>village</i> ,	126	Surigeya Nāgayya, <i>an officer of Vishṇu-vardhana</i> ,	25
Sirahada-sīme, <i>division</i> ,	190	Sūrya, <i>god</i> ,	32, 39, 63, 70, 80, 91, 95, 96
Siripaiya, <i>private person</i> ,	127	Sūryanārāyaṇa, <i>god, image of</i> ,	55, 87, 88, 89, 95
Sitā, <i>wife of Rāma, figure</i> ,	92	Sūta, <i>reciter of the purāṇas</i> ,	102
Śiva, <i>god</i> , 4, 36, 43, 54, 55, 57, 68, 69, 72, 82, 86, 128, 152, 166, 181, 186		Sūtapūrāṇika, <i>do</i>	102
Śivaganga, <i>place</i> ,	23	Svayambhu, <i>god</i> ,	88
Śivalilā, <i>god, image of</i> ,	7	Sword-King, <i>title</i> ,	121
Śivalinga, <i>do</i>	34, 80	Syāmāśarma, <i>donee</i>	134
Śivamāra, <i>Ganga king</i> ,	119, 124, 202	Syāṭakōpa Śrīranganāthasvāmi, <i>guru</i> ,	167, 168
Śivamāra Saigoṭṭa, <i>do</i>	200		
Sivaragāvunḍa, <i>private person</i> ,	144		

T

	PAGE		PAGE
Tagare, <i>village</i> ,	144	Tippenahalli, <i>village</i> ,	14
Tagarenād, <i>division</i> ,	144	Tippu, <i>ruler of Mysore</i> ,	29
Taj, <i>at Āgra</i> .	1, 44	Tippu Sultan, <i>do</i>	27, 28
Talakādu, <i>kingdom</i> ,	180, 182, 183	Tiptur, <i>town</i> ,	1, 15, 56, 60, 71
Talegaon, <i>plates of</i> ,	121	Tirumaladēvaru, <i>god</i> ,	125
Talekād, <i>kingdom</i> ,	172	Tirumale, <i>place</i> ,	23
Talkād, <i>village</i> ,	3, 20, 57, 119, 122, 137	Tiruvengalanātha, <i>god</i> ,	86, 109
Tālya, <i>village</i> ,	108, 110, 111	T. Narasipur, <i>town, taluk</i> .	175, 178
Tanmaya, <i>private person</i> ,	116	Toṇḍanūr, <i>same as Toṇṇur</i> ,	25
Tandaga, <i>village</i> ,	15, 60, 62	Toṇṇur, <i>village</i> ,	1, 2, 4, 21, 25, 27
Tandadēva, <i>private person</i> ,	141	Tottavādi, <i>do</i>	183, 184, 185, 186
Tāṇḍavēśvara, <i>god, group of</i> ,	40, 41, 42, 56, 69, 70, 82, 92	Tribhuvanamalla, <i>Chālukya king</i> ,	96
<i>Tangelukavile?</i>	174, 175	Tribhuvanamalla, <i>Hoysala title</i> ,	138, 172
Tanjore, <i>district</i> .	29	Trimūrti Nārāyaṇa, <i>god, temple at Ban-</i>	
Tarikere, <i>town</i> ,	21	<i>dalike</i> ,	22
Taruḷavāl, <i>same as Ātaruḷavāl</i> ,	129	Tripuradahana, <i>group of</i> ,	41
Tāvarekere, <i>tank</i> .	150, 151	Tripurāri, <i>god, image of</i> ,	54, 55
Teppada Iśvaradēva, <i>private person</i> ,	154	Tumbadēvanahalli, <i>village</i> ,	1, 2, 145, 150
Terakaṇāmbi, <i>village</i> ,	28	Tumkur, <i>town and taluk</i> ,	14, 23, 51, 56, 195, 202
Timmaṇa, <i>private person</i> ,	115	Tungabhadra, <i>river</i> ,	184
Timmaṇa Nāyaka-ayya, <i>chief</i>	116	Turuvekere, <i>village, taluk</i> ,	1, 14, 56
Timmaṇṇa Nāyaka, <i>do</i>	93	Tyāgada Brahmadēva, <i>pillar at Śravaṇa-</i>	
		<i>Belgoḷa</i> ,	17

U

Ugregauḍa, <i>private person</i> ,	192
------------------------------------	-----

V

Vaderahalli, <i>village</i> ,	86	Venkaṭa, <i>god</i> ,	109
Vaidyēśvara, <i>god, temple at Talkād</i> ,	20	Venkaṭaramaṇa, <i>god, temple at Madhugiri</i> ,	24
Vaishṇava, <i>sect</i> ,	59, 110	Do <i>do Midigēsi</i> ,	24
Vaishṇava Ālvārs, <i>saints</i> ,	59	Venkaṭaramaṇasvāmi, <i>temple at Ālambgiri</i> ,	23
Vaishṇavī, <i>goddess</i> ,	57, 70, 74	Venkatēśa, <i>god</i> ,	35, 53, 59, 85
Vāmana, <i>effigy</i> ,	65, 79, 169, 184, 185	Vēṇḡopāla, <i>god, image of</i> ,	9, 33, 34, 41, 52, 56, 59, 63, 65, 66, 73, 84
Vamnipalli, <i>village</i> ,	195	Do <i>temple at Noṇavinakere</i> ,	56
Vanavāsi, <i>place</i> ,	134	Vidyādhara, <i>god</i> ,	149
Vanga, <i>kingdom</i> ,	124	Vidyā-gaṇapati, <i>god, image of</i>	34, 54, 55, 66
Varadarāja, <i>god, image of</i> ,	9, 33	Vighnasante, <i>village</i> ,	1, 64
Varāha, <i>incarnation of Viṣṇu</i> ,	38, 136, 166	Vijaya, <i>god, image</i> ,	7
Vārāhi, <i>goddess, image of</i> ,	57, 70	Vijayanagar, <i>dynasty</i> ,	1, 7, 30, 32, 43, 50, 53, 56, 58, 59, 67, 69, 71, 72, 75, 76, 77, 78, 79, 82, 83, 106, 111, 114, 154, 156, 185, 191
Varuṇa, <i>god, image</i> ,	55	Vijayanagari, <i>capital</i> ,	156
Vāsudēva, <i>do</i>	77	Vijaya-Sōmanāthapura, <i>same as Nuggihalli</i> ,	156
Vēdā, <i>same as Yagachī, river</i> .	102		
Velanda, <i>see Viḷanda</i> ,	202		
Vēlāpurī, <i>same as Bēlūr</i> ,	102		
Vēlāpurī Kēśava Mahātmya, <i>work</i> ,	3, 101		
Vēlevadiya, <i>one who acts according to his</i>	177		
<i>vow</i> ,			

	PAGE		PAGE
Vikramāditya, <i>Chālukya king</i> ,	123, 124,	Virapanāyaka, <i>chief</i> ,	109
	125, 129, 134, 136, 137	Virappanāyaka, <i>do</i>	109
Vikramāditya I <i>do</i>	2, 135, 137	Virarājendra, <i>inscription of</i> ,	49
Vikramāditya II <i>do</i>	119, 122, 123	Virasēna-bhaṭṭāraka, <i>Jaina guru</i> ,	190
Vikramādityarasa, <i>do</i>	122, 123, 124	Vīra Sōmēśvara, <i>Hoysala king</i> ,	195
Vikramarāya, <i>king</i> ,	6	Vīraśūra Nanjappaḍeyar <i>Ummattur chief</i> ,	184
Viḷanda, <i>battle field</i> ,	124, 232		184
Vilarde, <i>do</i>	124	Virūpāksha Linga. <i>god</i> ,	184
Vimalanātha, <i>13th Tīrthankara. busti at Bellur</i> ,	35	Vishṇu. <i>god</i> , 25, 29, 38, 40, 42, 51, 52, 53,	
Vinayāditya II, <i>Chālukya king</i> ,	124, 125	54, 60, 65, 70, 79, 82, 83, 84, 85, 87, 93,	
Vināyaka, <i>same as Gaṇapati</i> ,	172, 173	95, 96, 102, 103, 110, 120, 133, 152, 165	
Vindhyagiri, <i>hill</i> ,	16	Vishṇudēva, <i>father of Perumāledēvadanda-nāyaka</i> ,	108
Vīra Ballāla, <i>Hoysala king</i> ,	34, 142, 143	Vishṇugōpa, <i>Ganga king</i> ,	101
Vīra Ballāladēvar, <i>do</i>	172, 181	Vishṇusamudra, <i>tank</i> ,	101, 102
Vīrabhadra, <i>god, image of</i> , 11, 34, 39, 41,		Vishṇuvardhana. <i>Hoysala king</i> , 3, 25, 26,	
55, 61, 67, 70, 72, 79, 82, 84, 95, 96		27, 28, 31, 40, 62, 72, 101, 102, 194	
Do <i>temple at Āṇēkere</i> ,	76, 77	Vishvaksēna, <i>god</i> ,	31, 59
Do <i>at Bellur</i> ,	35	Viśvēśvara, <i>god</i> ,	187
Do <i>at Grāma</i> ,	82	Vītarāga, <i>Jaina god</i> ,	104
Do <i>at Lōkikere</i> ,	92	Vīṭhala, <i>god</i> ,	38, 52
Do <i>at Malagur</i> ,	41	Vittirunda Perumāl, <i>same as Kṛishṇa</i> , 29, 30	
Do <i>at Santebāchalī</i> .	43	Vokkalēri, <i>plates of</i> , 119, 122, 135, 137	
Vīra Nārasimha, <i>Hoysala king</i> ,	32	Volagere, <i>village</i> ,	139
Vīra Nārasimhadēva, <i>do</i>	127, 179	Volagere Ammā, <i>same as Durgā</i> ,	80
Vīra Nārāyaṇa, <i>god, temple at Belavāḍi</i> ,	22	Vummattur, <i>same as Ummattur, village</i>	184
Vīrañjanēya, <i>god</i> ,	43	Vyāsa, <i>age</i> ,	135
Vīraṇṇa, <i>private person</i> ,	114	Vyāsātīrtha, <i>place</i> ,	102, 103

W

West Chālukya, <i>dynasty</i> ,	98	Western Ganga, <i>dynasty</i> ,	97, 119, 157
Western Chālukya, <i>do</i>	2, 124		

Y

Yādava, <i>race</i> ,	142	Yama, <i>god, image</i> ,	54
Yādavā, <i>river</i> ,	25	Yasalūru, <i>village</i> ,	152
Yādavagiri, <i>same as Melkoṭe</i> ,	29	Yēchāmbikā, <i>wife of Erega</i> ,	148
Yādava Nārāyaṇa Pratāpa Chakravarti, <i>title</i> ,	127	Yelahakanād, <i>division</i> ,	156
		Yemmethaṭṭi, <i>village</i> ,	94
Yagachī, <i>river</i> ,	101, 102, 103	Yewūr, <i>record of</i> ,	150
Yaksha, <i>god</i> , 9, 43, 44, 45, 46, 48, 49, 56,		Yīlkōra-kāmunḍan, <i>private person</i> ,	181
64, 73, 76		Yōgānārasimha, <i>god</i> , 28, 31, 52, 59, 65, 66,	
Yakshinī, <i>goddess</i> ,	9, 45, 46, 49		84
Yakshis, <i>do</i>	46, 48, 56	Yōgānārāyaṇa, <i>god</i> ,	52



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